THE

SAMHITOPANISHADBRAHMANA

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'āvṛṇoti' is substituted and the character of the passage is lost. It is thus obvious that the text must be put after Yāska and before the Smṛitis, whatever may be the date of these works[1].

An old çloka which I cannot trace elsewhere occurs on p. 42, and it is plain that the following words have once formed parts of a similar verse.

As might be supposed from the nature of its contents there are few allusions to the text in the moḍern Sanskrit literature. Hemādri's Dānakhaṇḍa[2] quotes the verse to be found on p. 42, and Sāyaṇa recognized this Brāhmaṇa. Beyond this, there is nothing worthy of notice that I can find.

From a literary point of view the text is worthless, but the first three sections furnish some interesting information. I have already[3] shown that the beginnings of all Indian science are to be sought for in the Brāhmaṇas, and the text furnishes some of the first traces of the systematic study of the sāman or chants.

The first section treats of the fancied effects of recitation in different ways; it shows that much importance was attached to a correct and precise enunciation with the natural voice and not forced or strained, but the ways of enunciation enumerated are few compared with what one finds elsewhere[4].

The second and third sections are the most important, for they show the first stage in the process of analysis of the relation between the sāman and the words which, subsequently, was carried by the Phullasūtra, Sāmatantra and similar

1) Benfey puts Yāska at about 500 B. C. The smṛitis belong to the earlier centuries A. D. in some cases, the most to about the eighth century A. D.

2) P. 19 of the Bibliotheca Indica edition.

3) "Aindra Grammarians", pp. 26, 34 etc.

4) *e. g.* In the Nāradaçikṣā i., 2, 1-11 ten ways are mentioned, and in the next section fourteen defects are enumerated.

treatises to such an extraordinary development that we can find nothing like it elsewhere[1]. But there is no statement of this fact in the text, it can only be inferred from words used incidentally in the discussion of the chimerical effects attributed to peculiarities in the sāman. These words show that a certain connection was already noticed between the accents (udātta, anudātta) and notes (ucca, nīca) of the sāman, and a difference in other cases; also that the words were modified.

The scale of notes mentioned is, however, complete; and this fact shows that the text cannot belong to the oldest Sāma Veda literature, for there is a curious tradition in the Nāradaçīxā which assigns the origin of the first four notes to mythical beings—Vishṇu, Soma, Brahman and Agni—the seventh was, however, used by Nārada, and the fifth and sixth by Tumburu[2]. It is not too much to suppose that there is a germ of truth here, and that the last—Tumburu—did really develop the sāman scale of notes; the name is a strange one, it may then be that of an historical person[3]. Excluding the sixth and following notes, the first five nearly correspond with what the Nāradaçīxā assigns as the accents of the *Ṛ*ig and Yajur Vedas, and in this it agrees with other similar treatises[4]. Thus:

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1) See the preface to my edition of the Ārsheyabrāhmaṇa, pp. xxiii. ffg.

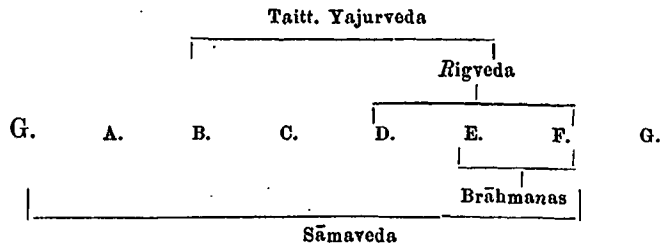
2) I. 5, 13-14:

Agnigītaḥ svaraḥ shaḍja, ṛishabho brahmaṇo 'cyate |
somena gīto gāndhāro, vishṇunā madhyamasvaraḥ || 13 ||
paṇcamas tu svaro gīto nāradena mahātmanā |
dhaivataṃ ca nishādaṃ ca gītau tumburuṇā svarau || 14 ||

Bhaṭṭa Çobhākara does not comment on these lines; their meaning is plain.

3) He is quoted in the Lomaç. ç. (7, 7) as an authority.

4) Taitt. Prātiç. xxiii., 12-15. Bhāshikasūtra, 2, 36.



It is difficult to believe that this does not represent a development of the chant. The question of the relation of the Vedic accents to tones is of so much interest that I shall give the passage (Nāradaçīxā, i., 1, 9-13):

Kāṭhakādi[1])pravṛitteshu taittirīyāhvarakeshu ca |
Ṛigvede sāmavede ca vaktavyaḥ prathamaḥ svaraḥ ||
Ṛigvedas tu dvitīyena tṛitīyena ca vartate |
Uccamadhyamasaṃghātaḥ svaro bhavati pārthivaḥ ||
Tṛitīyaprathamakrushṭān[2]) kurvanty āhvarakāḥ svarān |
Dvitīyādyāṃs tu mandrāntāṃs taittirīyāç catuḥsvarān ||
Prathamaç ca dvitīyaç ca tṛitīyo 'tha caturthakaḥ |
Mandraḥ krushṭo (*read* kṛishṭo) hy atisvāra etān kurvanti sāmagāḥ ||
Dvitīyaprathamāv etau tāṇḍibhāllavināṃ svarau |
Tathā çātapathāv etau svarau vājasaneyināṃ ||[3]).

On this the C. (vivaraṇa) of Bhaṭṭa Çobhākara is:

9. Kaṭhakādiçākhāsu ṛigveda sāmaveda ca ṛigyajushāṃ sāmakaḥ pravartate | svarite prathamasvarānusāreṇa pāṭho

1) The MS. has Kaṇṭhakāla, but the C. shows that this must be corrected as above.

2) Correct Taitt. Pr. xxiii., 14 accordingly, and divide—'tṛitīyaprathama, krushṭān'; 'prathama' here = ādi.

3) What the date of the Nāradaçīxā, as it now is, is uncertain, but it must be in its present state, a relatively modern work, for it has technical terms of the Sāmatantra. *cfr.* my "Aindra Grammarians", p. 47.

'vadhāryate prathamasvaravad dvitīyat*ri*tīyasvara *ri*gvedā 'nukriyamā*ne* 'vadhāryate | krush*ṭa*prathamasamudāyam o*m*kāraç ca | laukikavyavahāre pravartata ity āha.....

10, 11. Krush*ṭa* ucca*ḥ* madhyama*ḥ* prathamasvara*ḥ* | "t*ri*tīyaprathamā*n* krush*ṭā*n ..... catu*ḥ*svarān" | t*ri*tīyādisvarānusāre*na* taittirīyā*n*ām | sāmnā*m* saptasvarā bhavantī 'ty āha.....

12. Chandogānā*m* vājasaneyinā*m* ca brāhma*ne* gāthāsvarau prathamadvitīyau bhavata ity āha.....

tā*nd*am pa*n*cavi*m*çādibrāhma*nam* kauthumādayo 'dhiyata iti tā*nd*ina*ḥ* bhāllavina*ḥ* chandogā eva | vājasaneyinām adhvaryū*nā*m çatapathabhavau |

According to the Commentary on the Taitt. Prātiçākhya (xxiii., 16) B. = anudātta, C. = pracaya, D. = svarita and E. = udātta. Thus the udātta and anudātta of the different Vedas are represented by different notes, and it follows that this representation of the original accents is merely conventional and not real. The Mā*nd*ūkī çīxā (according to Haug) gives four tones to the *Ri*gveda.

It is evident from this and similar passages that the accents were early confounded with musical notes[1]), but the text shows that the sāman included modulations which can-

1) It is remarkable that all the earliest allusions by Europeans to the recitation of the Vedaṣ distinctly make it out to be a musical chant. Lord (about 1630) mentions the "singing or quavering" of the voice with which Hindu sacred books (? the Vedas) were recited. So Halhed (in 1776) mentions "the particularity of the modulation in which they (the Vedas) must be recited." ("Gentoo Code," p. xxxii.) It seems likely that the transformation of accents into tones or notes must have arisen with the practice of teaching orally and reciting the Vedic compositions in a formal way; for accents, if prolonged in duration, would (it seems) be real tones or musical notes. It is only in some such way as this, that it is possible to understand the musical character attributed to the accents in the different phonetic treatises in Sanskrit.

not be traced to a mere conversion of accents into tones—*e.g.* karshaṇa[1], roha, namana. A difference of çākhā is also noticed, and observations had already been so far generalized as to (p. 22) enable the compiler of the text to lay down a general rule as regards the tones of the prastāvas. As we have them, the Kauthuma sāman show that in the majority of cases this rule holds good, though in some prastāvas there is an evident development and mixture of tones.

As regards the modification of the words of the sāman there are traces of generalized observation in such terms as visargopagraha, rephasandhi, lopa and atihāra.

But though it is possible to infer from such terms that, at the time the Saṁhitopanishadbrāhmaṇa was compiled, certain general rules had been arrived at as regards the form of sāman and the words to which they were sung, yet it is obvious that these vague general rules are something vastly different from the rules of the Phullasūtra and Sāmatantra. The rules about lopa in the former alone take up several sections or the most of a chapter.

The fourth section is brief, and that is the only merit that can be attributed to it, for it is on the never-failing topic of the merit of particular presents to a religious teacher. Dis-

1) I may take this opportunity of pointing out the distinction between krushṭa and kṛishṭa which words seem to be generally confounded in the Nāgarī MSS. of the Prātiçākhyas etc. The name of the first note or tone (F.) of the sāman is krushṭa, which was evidently so called because it is the highest note; and it also thus, occasionally, means 'high' (see page vii.). The Nāradaçikshā says (i., 5, 3) "kraunco vadati madhyamam"; and this comparison explains the name. 'Kṛishṭa' on the other hand would mean when the modulation called karshaṇa has been applied (see the C. on p. 19 where it is well explained) and could not possibly be the name of the first tone, for it is used in the Sāma Veda literature in a peculiar and technical sense, viz., of extending or prolonging *down* the scale; it is thus, occasionally applied to the sixth note indicating that it is drawn or produced beyond the mandra.

quisitions of this kind abound *ad nauseam* in Sanskrit literature of all periods, and exhibit a strange phase of the Hindu mind. To a foreigner it is simply impossible to understand how men who could occupy themselves in grammatical analysis and metaphysics with such success as has been done in India, could condescend to such puerilities as imagining the effects of all kinds of presents from a paltry mess of gruel up to impossible sums of money. But this, like many other peculiarities of the Sanskrit literature, proves that there never was in India a real "*Commercium mentis et rerum*," and, naturally, the old pandits never knew when or where to stop. The most perfunctory observation of actual fact would soon have dispelled such illusions as occur in this section, but they command belief even in the present day. The last section is pure mysticism, to most of which it seems impossible to attach any precise meaning.

The above remarks will suffice to show that from whatever point of view the text is considered, the result is, that, like the other (Kauthuma) Brāhmaṇas of the Sāma Veda, it must be held to be a comparatively recent compilation.

A few words are necessary regarding the Commentary that I have printed.

That Sāyaṇa wrote a Commentary on this text he himself states[1]), and, naturally, I should have preferred to edit it, but constant search for many years in different parts of S. India has failed to recover it, and as the one I now print turned up by accident in the Mysore territory, I think it better to wait no longer. To print it has cost me more trouble than

1) See my "Vaṃçabrāhmaṇa", pp. xix. and 1. Some time ago I heard of a MS. of Sāyaṇa's C. on the first section only, and the owner promised it to me, but he mislaid or lost the few leaves which contained it, and has not been able since to find or replace it.

this Commentary is worth, for it is far inferior even to Sāya-*ṇa*'s[1] minor works; but, for reasons I have often given already, I have not hesitated to attempt this wearisome task.

The MS. of which I have made use is a recent transcript in Nandināgarī from a MS. which the writer complains (in his remarks at the end) was 'sandigdha'. Whatever may be the cause, the transcript abounds in mistakes; words are clearly wanting in places, and here and there, it is clear, the reading must be corrupt. But it is also evident that the original text must have always shown several peculiarities and solecisms for which the copyist is not responsible, though he may have added to the number. I have (without notice given) corrected a multitude of smaller errors, but I have left the text much as I found it. One peculiarity is an almost total neglect of sandhi, but this must belong to the writer, for the rules are observed in the quotations. He quotes an unusually large number of books[2], but his explanations are

1) Cfr. Benfey's opinion of Sāya*ṇa* ("Vedica," 1877, pp. 97-8): "....endlich auch ein neues (Beispiel) für die Acht-und Gedankenlosigkeit des zwar kenntnissreichen und schreibseligen aber ziemlich schwachsinnigen Guru von Çringeri, des bekannten Sāya*ṇa*, dessen Schriften aber trotz aller geistigen Mängel des Verfassers dennoch unschätzbare Hülfsmittel für das Verständniss der heiligen Schriften der Inder darbieten." Darmesteter now speaks of: "la niaiserie à la Sāya*ṇa*" (Rev. Crit. 18 Août. 1877. p. 81.)

2) He quotes the following works:

Ara*ṇ*yagāna.

Ārsheyabrāhma*ṇa* i., 1 (2, 40).

*Ṛ*igveda 319, 8. (35).

Kātyāyanasm*ṛ*iti xiv. 9-15 (36-7).

Grāmageyagāna.

Chandogapariçish*ṭ*a 14; 19; 26; 40.

Chāndogyopanishad i., 13, 1 (2); i., 6, 1 (18); iii., 6, 1 (4); iii., 11, 4-6 (37); iv., 4, 5 (39); iv., 10, 1 (39); iv., 11, 1 (4); iv., 16, 1 (4); iv., 17, 1 (4); iv., vii., 19, 1 (38); viii., 15, 1 (5).

Daxasm*ṛ*iti 42 (38).

Devatādhyāyabrāhma*ṇa* 3 (46).

often merely contradictory and senseless guesses. He does not seem to have been acquainted with Sāya*ṇa*'s works, at least, he does not quote them, but everything shows that this Commentary is a work of quite recent times. The author calls himself Bha*tt*a-Vish*ṇ*vātmaja, but leaves his own name unmentioned; who this Bha*tt*a-Vish*ṇ*u, his father, was, it is impossible to say; his name points to the northern Deccan as his native country.

The MSS. I have been able to use are the following:

A. The text in the Nāgarī character, Tanjore No. 2,515.

B. Do. Grantha, No. 9,098.

C. The Commentary as already described.

D. The text written down for me by a professional reciter

Drāhyāya*n*asūtra ii., 2, 6 (28).

Nāradaçīxā i., 6, 3. 6 (12); i., 9, 22 (14); ii., 2, 3 (31); ii., 5, 2-4 (25-6); ii., 8, 9 (9).

Nigha*n*tu iii., 10 (37).

Pa*ñ*cavidhasūtra i., 1, 1 (15).

Pā*ṇ*ini (Grammar) i., 2, 29-30 (30); 4, 57 (8).

— (çīxā) 10 (6); 13 (11); 17, 18, 21, 24, 25 (12).

Pushpa (Phulla) sūtra iv., 5 (21); vi., 1-4 (21); vii., 4 (19); viii, 8 (29); ix., 2 (27).

Mahābrāhma*n*a (Tā*ṇḍ*ya) vii., 5, 7-9 (2); vii., 5, 12-13 (2); vii., 7, 7 (19); vii., 7, 9-11 (23); xiii., 7, 12-13 (47); xv., 1, 1 (31); xv., 9, 14 (17); xvi. 1, 1 (46); xix., 4, 6-7 (47); xx., 14, 2 (46); xxv., 3, 6 (17); xxv., 6, 4 (17).

Yā*j*ñavalkyasmṛiti i., 28 (34); iii., 228 (39).

Yāska i., 18 (38); ii., 4 (34-5); ? (47).

Yogīçvara (*see* Yā*j*ñavalkyasmṛiti).

Rahasyopanishad (*see* Chāndogyopanishad).

Lā*ṭy*āyanasūtra vi., 10, 22 (23); vii. 8, 5 (28).

Lomaçanyaçīxā i., 4 (31).

Sha*ḍvi*ṁçabrāhma*n*a v., 6 (43).

Sāmavidhānabrāhma*n*a i., 3, 2-5 (44); iii., 2, 5 (17).

Sāmavedasa*ṁ*hitā. (Pūrvārcikā marked by i.; Uttarārcikā by ii.)

Stobhānusa*ṁ*hāra 1 (18).

? 2.

(The number in brackets refers to the page; so also a simple number.)

of these Brāhmaṇas; I procured this copy only after the first 24 pp. had been already printed.

The Ṛiktantravyākaraṇa, attributed to Çākaṭāyana and which is the Prātiçākhya of the Sāma Veda (see below), shows that the rules of orthography that were followed for this Veda are much the same as those generally known; the MSS., however, do not carry them out; t (*e.g.*) should be inserted after n when before s ("nāt si" iii., 5, 4); but it is not in the MSS. In this and some other matters I have preferred the authority of the sūtras. It is, however, obvious (as Regnier observes) that the rules intended to apply to recitations can but seldom be used in a written text.

According to the Nāradaçīxā (above p. vii.) the Bhāshikasūtra (v., 33-I. S. x. p. 42, cfr. the Pratijñāsūtra, ed. Weber) two accents should be marked, but this is not done in any of the MSS. A recitation with two accents or notes (E. F.) can only mean the sing-song into which Orientals naturally fall when reading or reciting[1]. In this way, Kumārila's statement that the eight Sāma Brāhmaṇas were not accented, does not involve a contradiction.

The text, according to Dr. Haas, has recently been printed in Calcutta; I have not, however, been able to procure a copy of it.

1) These two udātta and anudātta alone (or the notes F. and E.) are peculiar to Brāhmaṇas; but they do not correspond with the ordinary udātta and anudātta, and are factitious, not natural. Haug, however, took them to represent the accentuation of the later spoken language.

I take this opportunity of adding to and rectifying the information I have given (in the preface to my edition of the Ārsheyabrāhmaṇa) respecting the technical literature of the Sāma Veda, as, since I wrote then, several MSS. of books hitherto unknown to me have come into my hands.

P. xx. *c)* Çīxā. The Sāma Veda priests also use the Pāṇinīyaçīxā (which has some verses in common with the Nāradaçīxā) in a form very near the *Ṛ*ig Veda recension edited by Profr. A. Weber[1]). There are, however, several *vv. ll.* Çloka 30 is different from the *R.* Veda recension; 34 and 5 of the same here come 35, 34, and 41-2 = 41*a*+42*a* and 41*b*+42*b* of the *R.* Veda recension.

P. xxiv. There is another C. on the Phulla-sūtra by Rāmakṛishṇa *alias* Nānā-bhaī son of Tripāṭhi-Dāmodara. As the author's name shows, this is a modern work, but it seems very good of its kind. It is very complete in giving examples everywhere, and thus clears up many difficulties in the obscure text.

I have this work so far as chapters i., v., vi., vii., viii., ix. and x. extend.

It begins without any fantastic preamble: Atho 'he ā-i-bhāvādayo bhāvā ucyante, tālavye 'ti: yad 'vṛiddham' trimātra-'tālavyam' tālusthānodbhavam ekāram ikāram aikāram īkāram tad ā i bhavati | gatimān stobho bhavatī 'ty arthaḥ etc.

Pp. xxiv.—xxvi. I have since been able to examine a MS. of the Pañcavidhasūtra, in which the text is accompanied by an anonymous commentary. It begins: Prastāvodgīthapratihāropadravanidhanāni bhaktayaḥ || C. atro 'cyate; kim idaṃ çāstram? asya çāstrasya kimartham ārambhaḥ? ucyate: pāṃcavidhyaṃ nāme 'daṃ çāstram etc.

1) "I. Studien," iv. pp. 360-371.

The whole work consists of two prapā*ṭh*akas; both contain seven kha*nd*ikās each.

The second prapā*ṭh*aka begins: Vārdhānu*ḥ* cā idodo vasuhovā |

The last sūtra is: Itareshā*m* yathokta*m* yathoktam |

The division (into bhaktis) rests almost entirely on the parvan.

It is now plain that the Prastāva-, Pratihāra- and Nidhana-sūtras (mentioned on pp. xxv.-xxvi.) are independent works. The Pa*ñ*cavidha sūtra does not differ in style or value from the other Sāma Veda sūtras.

P. xxviii. I must now add the following tracts:

s) Chandogapariçishṭa. I have not been able to procure, as yet, a MS. of this work, and know it only by the verse and prose quotations in the following C. (*pp.* 14, 19, 36, 40). It is said to be current in N. India. These quotations (it must be remarked) all occur in the Mātrālaxa*ṇ*a and Stobhānusa*ṁ*hāra; and it is thus likely that these tracts form part of the book.

t) Avagrahapariçishṭa. 12 sūtras with C. Begins: 'Athā 'vag*r*ihyam aticaturaxaram padam || 1 || C. 'atha' iti ma*ṅ*galārtho | yad 'avag*r*ihyam' tad upadexyāma eva*ṁ*jātīyam padam avag*r*ihyate: havyadātaye; viçvavedasam; aurvabh*r*iguvat | 'athā' vag*r*ihyam aticaturaxaram padam || vibhāge ca || 2 || C. 'vibhāge ca' yasyā 'ticaturaxaratā bhavati tad avag*r*ihyate: naryāpasam; dadhyāçiro vā yathā" | etc.

This tract refers to the Kauthumas only. May it not be the same as *c.* (Ārsheyabrāhma*ṇ*a, p. xx.)?

u) Chalaprakriyāpariçishṭa. 21 çlokas and a few lines prose. Begins:

Pa*ñ*cavidhāshṭavidhayoç chalayo*ḥ* kathyate 'dhunā |
Sandehamocanī sāmnām prakriyā nidhanasya ca ||

Kaca*ṭ*atapā ye varga vij*ñ*eya graha*ṇ*ena te |
Hayaralava ity ukto vargo yatra na *g*rihyate ||

This is quite a modern tract, and refers to the written letter-notation of the gānas.

v) Stobhānusa*ṁ*hāra. About 43 çlokas. Probably an extract from the Chandogapariçish*ṭ*a (*s.*) Begins:

Ādyantadarçanastobho vidhāgīteshu sāmasu |
Pāde pāde 'nusa*ṁ*hārya*ḥ* sopāyo nidhinā bhavet || 1 ||
Ādau d*r*ish*ṭ*aç ca yat stobha*ḥ* pādaçish*ṭ*a*ḥ* punar bhavet |
Sa sarveshu ca sa*ṁ*hārya*ḥ* pādeshu stobha ishyate || 2 ||
Anvayī cā 'nusha*ṅ*gī ca dvau stobhāv anukīrtitau |
Anvayī tu padādau syād anusha*ṅ*gī padāt para*ḥ* || 3 ||

w) Riktantra. This is another work than that already mentioned, and fully answers to the missing Sāmaprātiçākhya, the tract described as *b* (p. xviii.) is merely a compilation of a few sūtras from this treatise. It is in 4 prapā*ṭ*hakas and consists of sūtras with a commentary. It begins: Atha vāco v*r*itti*ṁ* vyākhyāsyāmo | vāyum prak*r*itim ācāryā vāyur mūrccha*ṁ* chvāsī bhavati | "çvāso nāda" iti Çāka*ṭ*āyano vāyur ayam asmin kāye mūrcchaty a*ṭ*atī 'ty esho 'rtha*ḥ* etc.

It might, at first sight, appear that the Sāma Veda could not have a Prātiçākhya; but (as I have shown), the Sāman are based directly upon the Sa*ṁ*hitāpā*ṭ*ha, and this again is based on a Padapā*ṭ*ha, and, as in the case of the other Vedas, this treatise teaches the formation of the Sa*ṁ*hitāpā*ṭ*ha from the Padapā*ṭ*ha. It is, therefore, in every way a true Prātiçākhya[1].

1) Like the other Sāma Veda treatises this also uses technical terms formed by dropping part of an ordinary word. See "Ārsheyabrāhmaṇa", p. xxiv. A Prātiçākhya is mentioned in the Gaut. Çīxā, ii., 8.

I shall not say more about this interesting treatise here, han that it must be relatively recent; I hope soon to print he MS. I have obtained.

x) Sāmaprakāçikā. Of this I have only the beginning.

It is evident that, of the technical literature relating to he Sāma Veda, as I have described it in the preface to my rsheyabrāhma*n*a and in the preceding pages, the tracts, harked *c*, *d*, *f*, *s*, *t*, *u*, *v* are merely summaries of the eaching on particular points of the sūtras and similar works, rom which all information has been collected, and is, in hese books, given in a rational and intelligible form. It bllows that these little works must be of comparatively ecent origin, but their mutual interdependence can only be etermined when a MS. of the Chandogapariçish*t*a becomes vailable, as it seems very probable that they are only eparate chapters of that treatise.

Apart from the assistance these tracts give in understandng the often obscure and complicated sūtras and older treaises, they are of no intrinsic value or merit.

P. xxix. *c)* Çobhākara Bhaṭṭa's Sāmavedāra*n*yakastobha vivara*n*a is not, as I supposed here (misled by he omission of stobha in the name), a C. on the Āra*n*yaka-sa*m*hitā, it is (as I now find having procured a MS.) a C. on the stobhas only of the Āra*n*yagāna. This would, at first sight, appear impossible; but the author has with much ingenuity connected them together, and managed to extract a meaning. His C. is very brief; it begins:

Vedādyagānavyākhyāna*m* samyag eva krita*m* mayā |
Āra*n*yagānavyākhyāna*m* tathai 'vā 'tha vibhāshyate ||

yathā: virūpa*h* prajāpatir —— ash*t*asu: a*n*ja*h* prathama*m*; hrasvā b*r*ihadopaçā dvitīya*m*; pa*n*casha*t*saptāsh*t*advādaça-

nidhanāni pañcasu; pushyam ashṭamam —— "diçaṁ viçam" ca jayati | "açvā çiçumatī" ity açvādirūpeṇa sa eva viharati | "yuvatiç ca kumārinī" kumārī atyantam abhilashaṇīyā sā eva | "svar jyotir idā" ityādi tasyai 'va rūpam | tam evaṁvidham "have" āhvayāma iti stobhārthayojanā || etc. I have here marked the stobhas by "——". This is the commentary on those in the Ār. G. i., 1, 1-8.

It follows from the introductory verse that the author also wrote a C. on the Grāmageyagāna, but of this I can learn nothing. An examination of this C. has led me to one fact viz., that the arrangement of the sāman in the subdivisions of the Ār. gāna depends chiefly on the final stobhas. Those with the same or analogous stobhas (or refrains) being put together. 'Stobha,' it must be observed, means, *generally* with reference to the Sāma Veda, all that is not ṛic[1]), thus in the Grāmageya gāna the words of the chant are ṛic, the short refrains etc. are stobha. In the Ār. gāna, however, the whole of the words are often stobha. It is thus plain that the word (in this connection) means 'something inserted' or 'refrain', and has nothing to do with 'praise'.

The author is probably the same as the commentator on the Nāradaçīxā; the two works are written in exactly the same concise way without any reference to authorities. It is, therefore, also probable that he is by no means one of the later commentators. His commentary on the Nāradaçīxā is of some use, though not as much as might be expected, in elucidating the many difficulties of that text; but his commentary on the Āraṇyaka Stobhas is a mere display of in-

1) So Sāyaṇa defines 'stobha' as: "prakṛitārthānanvitaṁ kālaxepamātrahetuṁ çabdarāçim" (S. V. Comm. p. 12). Again the author of the Pushpasūtra (ix, 2. 1) mentions ārcika and staubhika words as the elements of sāman "ārcikaṁ staubhikam . . . . padam."

genuity. All people that have songs have refrains like the stobhas, and to pay any particular attention to such is the purest waste of time; some have obvious meanings, the greater part are pure nonsense, and, except to those who believe in the magical effect of the sāman, need no discussion or remark.

P. xlii. *note* 1. For 'venor' read 've*n*or.' The whole passage is as follows in a MS. I have procured:

Ya*h* sāmagānām prathama*h* sa ve*n*or madhyama*h* svara*h*[1] |
Yo dvitīya*h* sa gāndhāras t*r*itīyas tv *r*ishabha*h* sm*r*ita*h* ||1||
Caturtha*h* sha*d*ja ity āhu*h* pa*n*camo dhaivato bhavet |
Shash*th*o nishādo vij*n*eya*h* saptama*h* pa*n*cama*h* sm*r*ita*h* |2||
Sha*d*ja*m* vadati mayūro gāvo rabhanti ca 'rshabham |
Ājāvike tu gāndhāra*m*, krau*n*co vadati madhyamam ||3||
Pushpasādhāra*n*e kāle kokilo vakti pa*n*camam *etc.* (Prap. i., kh. 5, çl. 1-4)

Thus the complete scale[2] of Sāma Veda notes or tones, if ver used, corresponds to our G. A. B. C. D. E. F. Native musicians whom I have asked about it, do not allow that this grees with any of their modes or rāgas.

P. xiv. Ajātaçatru says that a v*r*iddha syllable = 3 mātrā; īrgha = 2. What I observed in the chant was an emphasis on *r*iddha syllables.

According to the mātrālaxa*n*a, the 'time' of sāma notes ; ¼ mātra[3] (a*n*umātrā); ½ m; 1 (hrasva); 1½ m (adhyardha); (dīrgha); 2½ (ardhatisra*h*); 3 (pluta); 3½ (ardhacatasra*h*).

1) Çobhākara's C. on this is very brief. He remarks: "hastā*n*guliniveça*n*a samyagavadhāra*n*āt prathamādisa*n*ja*n*ā." The Bhāshikasūtra identifies ıe svaras of the Sāman with the ordinary musical notes, but does not give ıe key to the correspondence of the two (2, 34).

2) The 7th note only occurs in one or two sāman. The Sāmaprakāçikā says: ekam saptasvarayutam vede sāma prakīrtitam: 'mo shu tvā' (i., 284) | na vitīyam iti kauthume" ||

3) This is, of course, fanciful, as in the Prātiçākhyas.

A vṛiddha note = 3 mātrā. But most of these do not appear to occur except in rare instances, and the distinctions, to my ear at least, are so minute as to be hardly perceptible.

As regards the specimens I have given of the chants, it must be noticed that the Sāman (as printed) are, properly speaking, merely the foundation of longer pieces, in which they are, in some details, modified. I hope shortly to print one of these pieces (Rathantara etc.) in full.

I must defer an attempt at a translation of this text for the present, owing to want of time, which cause has long delayed the printing of the text. I hope (with the Shaḍviṃça brāhmaṇa) to finish shortly my edition of the Sāmabrāhmaṇa hitherto not edited, and then to bring out a translation of the Sāmavidhāna and the rest.

Coonoor, June 1877. ***A. B.***

Corrections and Additions.[1]

Ārsheyabrāhmaṇa (1876).

Page v. *note* 1. *For* Voluspā *read* Völuspa
xix. *line* 24. *dele* vān = sandhi. *This is an error.*
xxv. — 17. *For* Udgātri *read* Udgātri
xxxviii. — 13. *omit* xipra
xlviii. *note* 2. *add*: There is also an edition of the Ār. S. by a Russian scholar (Fortunatof).
15 *line* 13. *For* drishṭe *read* drashṭe
24. — mantra — raudra (?)
84 — 15. — vidvat — vidvas

Saṁhitopanishadbrāhmaṇa.

Page 2 *line* 20. This quotation is from Ch. Up. i., 13, 1.
5 — 6. *For* vyākhyāsyāmah *read* vyākhyāsyāmaḥ
6 — 3. sāṁhitop° *read* saṁhitop°
7 — 2. D. *reads* gacchati
„ — 4. D. atha yad ākranditam
8 — 3. D. vāte vāti
„ — 4. *For* samyatā *read* saṁyatā
„ — 8-9. vāguccaritasvaraçavam *seems preferable.*
9 — 1. *For* vāto *read* vātā.
„ — 2. D. *reads* athai 'tās tisraḥ
10 — 10. *For* atīvabahulam *read* atīva bahulam
16 — 8. -to-yā 2 i *is repeated in this sāman.*
17 *last line* *For* ii., 572 *read* ii., 672.
24 *line* 5. — tadvāt — tadvat
25 — 24. — atīvapāta° — atīva pāta°
29 — 8. — ājagāmā — ājagāma
30 — 2. D. *reads* çreyasī.
31 — 2. *For* 'bhītas — bhītas
34 — 4. — çevadhishṭe — çevadhish ṭe
48 — 22. sujnānakrit tathā bhavet *should probably be read here.*
vii. — 12. *For* √druh *read* √druh.

1) I hope with the next volume to give a general list of corrections, many of which I owe to the eminent scholars who have reviewed these editions and especially to M. Barth and Profr. A. Weber.

ATHA

SAṂHITOPANISHADBHĀSHYAM |

Natvā vighnacchidaṁ devaṁ dvijadevaguruṁ tathā |
çrīsadāphalajaṁ vishṇuṁ bhadrādiçatṛidhāriṇam[1] ||
çrīvaṁçoditacandraṁ[2] ca svataḥsarvārthavedinam |
trayyarthadīpakaṁ sāmabrahmavijñānabhāskaram ||
sāmabhramarasañjñānāṁ viçuddhajñānahetave |
saṁhitopanishadbhāshyaṁ karishye guruvākyataḥ ||

'Athā 'taḥ saṁhitopanishado vyākhyāsyāmaḥ' iti | çāstrādishu granthārambhe vartamāno 'thaçabdaḥ kutracid ānantaryārtho kutracin maṅgalārthaḥ kutracid ubhayārthaḥ | tatra ṛishipraṇīteshu grantheshu paurvāparyasaṁbandhād bhavanaṁ tathā 'rthaḥ | atra tu vedavyākhyāne sarvaçākhāprarūḍhasya vedacatushṭayasya anādisaṁsiddhatvāt kalpādayo 'pi viçveçvarasya niçvāsadvārā sahotpannatvāt tathā paurvāparyasambandhe kriyamāṇe pramāṇābhāvāc ca ānantaryārtho na ghaṭate | maṅgalārtho 'py ācāryair avighnato granthaparisamāptaye vyākhyāto granthāraṁbhaḥ | idaṁ tu brāhmaṇavedāntarbhūtatvād anyasyā 'pi svayam eva maṅgalakṛittvena maṅgalārtham api vyākhyātuṁ kathaṁ çakyate? atha ca prathamapadasyā 'narthakye kriyamāṇe vedasya mahad dūshaṇaṁ jāyate | ataḥ saṁsiddhasyai 'va granthasyā 'dhyāpakādhyetṛīṇāṁ maṅgalārthe vyākhyāyamāne sārthako bhavaty 'atha'-çabdaḥ | kiṁ ca anyeshāṁ gobhilalāṭyāyanakātyāyanaprabhṛitīnāṁ nūtanaçāstrakartṛīṇām ācāryāṇāṁ çixāpanārthaṁ samūlatvapradar-

1) *Sic* the MS. (C.) probably °catur° is to be read.
2) C. °ca*ndam*.

çanārthaṁ ca | tathā 'nyavedagranthāraṁbhe 'pi dṛishṭo 'thaçabdaḥ | tad yathā: "atha khalv ayam ārshapradeço bhavati" iti (Ārsheyabr. i., 1.) arthāntaram asti tad ucyate: brāhmaṇaṁ tu tāvad vedavishayavidhijñānāṁ sarvatra phalātiçayaṁ pradarçayati | tat katham? yajñavishaye sarvatra pūrvaṁ tāvat sāmaprayogaphalaviçeshaṁ pratipādya tata uktavidhivido 'pi sarvatra samānaṁ phalaṁ vadati | tad yathā: jyotishṭomādhikāre "tad devā yaço vyabhajanta tasyā 'gnī rauravaṁ prābṛihata | tad vai paçuvīryaṁ prābṛihata paçavo vai rauravaṁ | paçumān bhavati ya evaṁ veda" iti (M. Br. vii., 5, 7-9.) tathā: "athe 'ndro yaudhājayam prābṛihata tad vai sa vajram prābṛihata vajro vai yaudhājayaṁ | vajraṁ bhrātṛivyāya praharati ya evaṁ veda" iti (M. Br. vii., 5, 12-13.) evam anyavishaye 'py arthavādo dṛiçyate tathā: "mṛityuṁ tarati pāpmānaṁ tarati brahmahatyāṁ yo 'çvamedhena yajate yaç cai 'nam evaṁ veda[1])" ity evamādibhir vākyair uktavidhijñānām api svargalaxaṇaṁ phalaṁ pradarçitam | evam ihā 'pi vipadyamāno 'thaçabda etadgranthoktavidhijñānāṁ tadvat phalaṁ pradarçayati | tad ucyate rahasyopanishadi devatātvena stobhavarṇane: "ayaṁ vā 'va loko hā-ukāraḥ" ity asminn adhikaraṇe athaçabdena candramā uktaḥ | tenai 'tac chāstrapaṭhitavidhijñānām api granthārambhe paṭhitaç candralaxaṇo 'thaçabdaç cāndramasaphalaṁ dadāti | tat kiṁ cāndramasaṁphalam? tāpatrayopaçamanam ajñānalaxaṇa tamonāçaç ca | granthagauravabhayād ayam arthas tv etenai 'va vākyena samāpyate | iha tāvad etacchāstrārambhasya prayojanaṁ vaktavyaṁ tatprayojanoktenai 'vā 'thaçabdo 'pi vyākhyāto bhavishyati | iha hi chāndogye paramaniçreyasaprāpakajyotishṭomādiyajñavidhāyikāny ashṭau brāhmaṇāni santi | tatra tāṇḍibrāhmaṇe: saptasaṁsthaḥ sasomakā ekāhāhīnāhargaṇasattrasattrāyaṇabhedāḥ sahasra-

1) I cannot find the correct original of this, though there are several passages like it in the Brāhmaṇas etc.

saṁvatsaraparyantanānārūpā yajñāḥ pradarçitāḥ | tatra trisaṁsthājyotishṭomadvādaçāhau sakalastotrastomavidhividhānasahitau paṭhitau | atha etadbrāhmaṇānuktavidhiyajñaviçeshāḥ shaḍviṁçabrāhmaṇe pradarçitāḥ | tad yathā: subrahmaṇyavidhānaṁ jyotishṭomoktasāmacchandovidhānaṁ tatrai 'va pratistotranyūnāxaraphalapradarçanaṁ viçvarūpajyotirgānavidhiḥ brahmapadārthaprāyaçcittāni saumyacaruphalaṁ dhurgānaṁ mahartvikpradarçanaṁ savanīyacamasayājamānam ṛitvignyūnātiriktābhicāracaraṇadoshaçamanaprāyaçcittācaraṇaṁ daivamānushartvigvarṇanaṁ devayajanaprārthanā devayajanapradeçapramāṇaṁ ca avabhṛithavidhiḥ abhicārayajñavishṭutayaḥ dvādaçāhapariçeshavidhividhānaṁ çyeneshu sandaçavajravaiçvadevasattrakalpaḥ agnihotrotpattiḥ utpūtānutpūtāskannaprāyaçcittaṁ nirmathyāgnyajāyamāne kālātikramabhayād gauṇatvena laukikāgnibrāhmaṇahastājakarṇakuçastambeshu homakalpaḥ agnihotrahomavidhipradarçanam audumbarīyūpasaṁskāraphalavādaḥ tato yajñaviçeshavidhiḥ samāpyasandhyopāsanavidhiḥ candraxayavṛiddhiḥ darçapaurṇamāsakālapradarçanaṁ svāhāsvadhāvashaṭkāralaxaṇaparamabījānāṁ rūpaphalavidhānam adbhutaprāyaçcittāni ca | atha sāmavidhau: sāmasvarūpavarṇanaṁ sāmaçabdanirvacanaṁ krushṭādisaptasvaraviçeshaprayojane brahmādistambaparyantajagattarpaṇaṁ svaradevatāvarṇanaṁ kṛicchrātikṛicchravidhiḥ brahmayajñavidhānaṁ brahmayajñasya haviryajñaka.....saumikayajñasamānaphalapradarçanaṁ sakalapātakaprāyaçcittāni manushyagavāçvānām upadravotpattiçāntiḥ kāmyaphalopasaṁvādaḥ | atha ārsheye: sakalayajñapaṭhitastotraviçishṭasāmnāṁ saṁjñāviçeshaḥ ṛishipradarçanaṁ ca | atha devatādhyāye: sakalayajñastotrasvarūpasāmnāṁ nidhanaviçeshadevatānirūpaṇaṁ chandorūpadevatāvarṇananirvacanāni | atha vaṁçākhye brāhmaṇe: sakalavedapaṭhitarksāmnām ṛishivaṁçakathanam | athā 'syā 'dhikṛitasya brāhmaṇasya prayojanam ucyate: sarveshu ya-

jñeshu stotraçastrāṇāṁ prādhānyaṁ tatra çastrāṇy api stotrādhītāni | athā 'nyeshu brāhmāṇeshu sakalayajñavidhānam uktaṁ tathā 'pi prādhānyena vartamānastotrarūpasāmagānavicārahrasvadīrghaplutabhedakampotsvaritābhigītapraṇatavinataprakṛityā iti bhāvasandhivatpadavatsaṁkṛishṭavikṛishṭastobhavicāroccanīcavṛiddhāvṛiddhakṛishṭākṛishṭasaṁçayaprāptavidhipradarçanarathantarasāmākhyaviçeshavarṇanaprastāvādibhaktidarçanamadhyanidhanohalaxaṇavedādhyayanaphalaçishyapātranirūpaṇagurubhaktidaxiṇāvidhānam atrai vo 'ktam | ata etacchāstram antareṇai 'tadvijñānaṁ na sambhavati | etasmād vā kathaṁ kāraṇād 'atha'-çabdānantaram ataḥçabdo hetvarthaḥ paṭhitaḥ? kiṁ ca yady api pushpācāryamātrālaxaṇaçixādipariçishṭakartāraḥ svarotpattisvaravyaṇjanoccāraṇād dhrasvadīrghaplutakampotsvaritakarshaṇādiprakṛitivikṛitivicārastobhagatāgatoccanīcādivicāreshv açeshataḥ pravṛittāḥ te 'pi vedamūlādhārāvalambanam antareṇa kathaṁ vaktum xamāḥ? evaṁvidhabahuprayojane etacchāstram pravṛittam | atha kramaprāptarahasyopanishatprayojanam apī 'hai 'va vaktavyaṁ tatrā 'py upāsanakāṇḍe[1] prathamādhyāye udgīthas tadudgīthavicārodgīthāxarapraçaṁçanasāmopadhāvanasāmaçabdanirvacanaprastāvodgīthapratihāradevatāpradarçanāntopahvānastobhadevatāpradarçanādyair vacanair yajñavidhānam evo 'ktam | dvitīyādhyāye sakalapadārthasarvabrahmāṇḍavyāptapaṇcavidhasaptavidhastotrarūpagāyatrarathantarabṛihadādyupāsanaprasaṇgena yajñavidhānam evo 'ktaṁ tato vāsavarudrādityavaiçvadevānāṁ sāmnāṁ gāyatragītyā homakaṁ gānam uktaṁ ca | anyeshu apy adhyāyeshu yajñabījāni pradarçitāni | tad yathāḥ "purusho vā 'va yajñaḥ" (iii., 6, 1.) ityādi | tathā uttarādhyāye "atha hai 'naṁ gārhapatyo 'nuçaçāsa" (iv., 11, 1.) iti | "esha ha vai yajño yo 'yam pavate" (iv., 16, 1.) ity atra sāxād brahmatvaṁ nirṇītam | "prajāpatir lokān abhyatapat" (iv., 17, 1.) iti vibhra-

1) *i. e.* the Chāndogya up.

shṭayajñaprāyaçcittam | tathā abhīshṭayajñasamarpaṇāya paramātmasvarūpavivaraṇam | "ahiṁsant sarvabhūtāny anyatra tīrthebhyaḥ" (viii., 15, 1.) ityādibahukathanaiḥ rahasyopanishad api yajñārthe pravṛitt(ā) | prāsaṅgikam idam uktvā pravṛittam anusarāmaḥ | iha 'atha'-çabdā-'taḥ'-çabdau vyākhyātau | ataḥ param "saṁhitopanishado vyākhyāsyāmaḥ" ity etad vyākhyeyam | atra 'saṁhitā'-çabdena ārcikagranthā ucyante | adhyāpakādhetṛīṇām samyagghitak(arī) saṁhitā | athavā santataprakāreṇa dvipadāvasānenai 'va adhīyānāḥ saṁhitāḥ | athavā upavītānantaraṁ çarīrāvasānaparyantaṁ santatam adhīyanta iti saṁhitāḥ | saṁhitānām paramarahasyavicāraḥ 'upanishat' | 'upanishadaḥ' ity atra bahuvacanam bahvāryaphalavākyapradarçanaparam | 'vyākhyāsyāmaḥ iti kriyāpadaṁ | saṁhitānām ārcikasamudāyapaṭhitānām ṛicām upanishatsu paramarahasyāni paramavicārān vyākhyāsyāmaḥ' kathayishyāma iti samudāyārthaḥ | "sarvaparoxā devasaṁhitā bhavati" iti sarvebhyo janebhyo paroxaṁ rahasi ekānte adhīyata iti 'sarvaparoxā' | athavā sarvasyāḥ saṁhitāyāḥ paroxaṁ pāralaukikam phalam uddiçya adhīyata iti sarvaparoxā | sā 'sarvaparoxā' adhītā 'devasaṁhitā bhavati' devasya jagatsrashṭuḥ paramatushṭikarī bhavati | atas tatphalapradāyinī bhavatī 'ty ayam āçayaḥ | 'sarvapratyaxā' surasaṁhitā bhavati" iti sarveshāṁ sajjanānāṁ durjanānāṁ ca çūdrādīnāṁ ca varṇānāṁ tat samaxam adhīyata iti sarvapratyaxā | athavā sarvasyāḥ saṁhitāyāḥ grāmyam pratyaxam ādhunikam açana(m) ity ādikam uddiçya adhīyata iti sarvapratyayā | sā 'sarvapratyaxā' adhītā 'asurasaṁhitā bhavati' asurās tu tāvad dehāvasānaparyantasvādhyāyatapaçcaraṇādibhir aihikaṁ grāmyam pratyaxam eve 'hante | ato grāmyapratyaxaphalepsavo vedavikretāro durjananīcavarṇaçravaṇakartāro brāhmaṇā api asurasamānāḥ pradarçitāḥ | jīvanto 'py asurasamānāḥ | tarhi ūrdhvaṁ kiṁ vaktavyam? 'paroxapratyaxa 'rshisaṁhitā bhavatī 'ti | yā saṁhitā kutracit paroxā

| atha

saṁhitopanishadadhyāyaḥ |

athā 'taḥ sāṁhitopanishado vyākhyāsyāmaḥ: sarvaparoxā devasaṁhitā bhavati, sarvapratyaxā 'surasaṁhitā bhavati, paroxapratyaxa 'rshisaṁhitā[1] bhavati | yathā 'dhīmahe svargyā devasaṁhitā bhavati; svargaṁ lokaṁ gacchati yas tathā 'dhīte | paçavyā 'surasaṁhitā bhavati; paçumān bhavati yas tathā 'dhīte | brahmavarcasya 'rshisaṁhitā[2] bhavati; brahmavarcasī bhavati yas tathā 'dhīte | 'thai 'tās tisraḥ saṁhitā bhavanti: devahūr ekā vākçavahūr adhīyate kutracit pratyaxam etasyāḥ vishayam ucyate: paroxe rahasi paramārthe 'py adhīyānā saṁhitā kadācid avasaraprāptau svadharmaniratānāṁ brāhmaṇānāṁ yajñādisiddhaye "tāraṁ tāratīyasavanam" ity (Pāṇiniçīxā, 10.) etadādivākyair uccair adhīyata ity etadvishaye 'paroxapratyaxā bhavati' | 'sā' evaṁvidhā 'paroxapratyaxā ṛishisaṁhitā bhavati' | ṛishīṇāṁ gautamabhāradvājādīnām adhyayanasamānā bhavati | tat katham? ṛishayas tu sarvadā araṇye nirjane ekānte savicārān vedān paṭhanti | te 'pi svadharmaniratānāṁ hitārthaṁ tair eva mantrair uktavidhinā yajñasiddhiṁ kurvanti | ata ṛishyadhyayanasamānā bhavati | athavā ṛishīṇāṁ samyagghitakarī ṛishisaṁhitā | tat kathaṁ hitakarī? ucyate: yā yā ṛik uktaparoxapratyaxaprakāreṇā 'dhīyate yasyāṁ yasyāṁ ṛici yo ya ṛishiḥ tasya tasya 'rsheḥ paramatushṭir jāyate | tena ṛishisaṁhitā bhavati | atas tatprayoktā 'pi ṛishir eva jñeya ity ayam āçayaḥ | "yathā 'dhīmahe" iti yathā svadharmaniratā vayam 'adhīmahe' çāstraprāptaṁ kadācit paroxaṁ kadācit pratyaxam adhyayanam kurma iti | evaṁvidhās tisraḥ saṁhitā upodbhāvyāḥ | atha tāsāṁ phalaṁ pradarçayati: "svargyā devasaṁ-

1) A. B. °tyaxa ṛishisaṁhitā.

2) A. B. °varcasya ṛishi°

ekā 'mitrahūr ekā | sā yā mandrā svaravatī sā devahūr: ā hā 'sya devā havaṁ gacchanti yas tathā 'dhīte | 'tha yat klavitam iva niruditam ivā sā vākçavahūḥ; xipraṁ marishyatī 'ti vidyād yas tathā 'dhīte | yad ākranditam iva nikranditam iva sā 'mitrahūḥ: sarvajyānim jyāsyatī 'ti vidyād yas tathā 'dhīte | tad vai khalu saṁvṛiddhim

hitā bhavati svargaṁ lokaṁ gacchati yas tathā 'dhīte" iti | yā pūrvoktā sarvaparoxā devasaṁhitā sā tasyāç cā 'dhyetuḥ svargyā svargalokayogyā bhavati 'yah' brāhmaṇaḥ 'tathā' tena prakāreṇa adhīte sa 'svargam' brahmalokam 'gacchati' ity arthaḥ | "paçavyā surasaṁhitā bhavati paçumān bhavati yas tathā 'dhīte" iti | yā 'sarvapratyaxā 'surasaṁhitā' vyākhyātā sā paçūnāṁ sukhakarī | yo brāhmaṇas tathā 'dhīte sarvam pratyaxam adhīte sa paçumān bhavati | paçūnāṁ dugdhādidravyaiḥ asuravat çarīraposhako bhavatī 'ty ayam āçayaḥ | athavā 'paçumān' iti paçuvad bhavati | brahmajanmāvatīrṇo 'pi paçusamāno jñeya ity ayam āçayaḥ | "brahmavarcasy ṛishisaṁhitā bhavati brahmavarcasī bhavati yas tathā 'dhīte" iti | yā pūrvam 'ṛishisaṁhitā' pratipāditā sā 'brahmavarcasyā' jñeyā brahmavarcasyalaxaṇaphalapradāyinī 'brahmavarcasyā' ṛishisaṁhitā jñeyā | ṛishayas tu sarvādhyayanena brahmavarcasam eve 'psanti | yo yo brāhmaṇas tathā 'dhīte sa 'brahmavarcasī bhavati' ṛishisamāno bhavatī 'ty arthaḥ | atra etāsāṁ tisṛīṇāṁ phalam udāhṛitya atha prakārāntareṇa phaladyotanasaṁhitā aparās tisraḥ saṁhitā udāharanti: "athai 'tās tisraḥ saṁhitā bhavanti devahūr ekā vākçavahūr ekā 'mitrahūr ekā" iti | 'atha' anantaram 'etā' vācyamānās trisaṅkhyākāḥ 'saṁhitā bhavanti' tāsāṁ yā prathamā sā 'devahūḥ' devān hvayati āhvayati devahūḥ | ayam āçayaḥ: yathā saṁhitayā indrādayo devāḥ tadadhyayanaṁ çrotuṁ tadadhyetāram īxituṁ tatsamīpam āgacchantī 'ti | iti prathamā

eva dhyāyann upāsīta | sā yā 'dīnatamā sampūrṇā saṁsṛishṭā saṁyatā vāk sā putryapaçavyā | tad yathā vāto vāti prajā nirmucyanta evam etayā | 'tha yā madhyāyinī sampūrṇā saṁsṛishṭā saṁyatā vāk sā putryapaçavyā | tad yathā vāto 'psu çanair vān sukhībhavaty evam etayā | 'tha yo 'tsṛishṭā gulmībhūtā 'sampūrṇā 'saṁsṛishṭā 'saṁyatā vāk sā 'putryapaçavyā; tad yathā vyākhyātā | atha dvitīyā: sā 'vākçavahūḥ' vāguccarite svaraçabdam atīvāçubhaṁ padārthaṁ hvayate āhvayata iti vākçavahūḥ | atha tṛitīyā: 'amitrahūr ekā' amitrān caurādihiṁsākartṛīn āhvayatī 'ti amitrahūḥ | yayā prayujyamānayā saṁhitayā īdṛigvidham açubhaṁ mṛityusamānam phalaṁ jāyate anena vyākhyānene 'dam uktam bhavati | amitracaurādayaḥ tasyo 'pārjitaṁ sarvaṁ gṛihṇanti | etās tisraḥ saṁhitā udāhṛityā 'tha etāsāṁ laxaṇam udāharati: "sā yā.....yas tathā 'dhīte iti | yā saṁhitā prayogakāle mandrasvareṇo 'ccāryate sā 'mandrā svaravatī' | mandrasvareṇo 'ccāryamānā 'devahūr' bhavati | sā kathaṁ devahūr bhavati? "ā hā 'sya devā gacchanti" | 'ha' iti nipātaḥ 'ā' iti upasargaḥ | asyā 'dhyayanakartuḥ 'havam' āhvānaṁ pratiçrutā devā āgacchanti | ā ity upasargaḥ kriyāyāṁ yojyaḥ "upasargāḥ kriyāyoge" (Pāṇini. i., 4, 57.) iti vacanād yady api iha kriyopasargayoḥ tripadavyavadhānaṁ tathā 'pi "vyavahitāç ca" iti pāṇinismaraṇān na doshaḥ | ayam bhāvaḥ | etacchāstroktaprakāreṇa yā yā ṛig adhīyate yayā yayā ṛicā yā devatā stūyate sā sā devatā tatsamīpam āgacchatī 'ty arthaḥ | 'asya' kasya? yaḥ 'tathā 'dhīte' mandrasvareṇa adhīta iti | "atha.....tathā 'dhīte" iti tisṛīṇāṁ saṁḥitānāṁ madhye devahūr vyākhyātā vākçavahūr vyākhyāyate 'klavitam iva' niruditayā saṁhitayā uccāryate sā 'vākçavahūḥ' jñeyā | 'klavitam' iti balbalākāravarṇaiḥ | upaviçya sāxaraiḥ grastavyastair ity arthaḥ | 'niruditam' iti ni-

vātenā 'tiçīghraṁ vāto bahuvibhagṇam prabhagnaṁ çeta evam evai 'tayā | tathai 'tās tisraḥ saṁhitā bhavanti çuddhā 'duḥsprishṭā 'nirbhuje 'ty | athai 'shā çuddhā saṁhitā bhavati sarvebhyaḥ kāmebhyas | tad yathā samaṇjanavatā rathena yaṁ kāmaṁ kāmayate tam abhyaçnuta evam etayā | 'thai 'shā 'duḥsprishṭā saṁhitā bhavati sarvebhyaḥ kāmebhyas | tad yathā samaṇjanavatā pūrṇakhena rathena yaṁ kāmaṁ kāmayate tam abhyaçnuta

kṛishṭam 'niruditam iva' yas tathā 'dhīte balbalākāram iva nikṛishṭaruditam iva adhyayanaṁ karoti tasyāḥ saṁhitāyāḥ phalam uddṛiçyate: 'xipram marishyatī 'ti vidyāt' jānīyāt | ko bhāvaḥ? evaṁvidhāṁ vākçavahūlaxaṇām balbalākāravarṇām nikrishṭaruditasvarām prayujyamān(āṁ) yaḥ kaçcid vṛiṇoti sa evam brūyāt | athavā saṁhitāsarūpadevatā iti vidyāt | kim? ayaṁ nikṛishṭādhyanakartā 'xipram' çīghram 'marishyati' iti doshaçravaṇāt vākçavahūr na prayojye 'ty arthaḥ | iti dvitīyā vyākhyātā | atha tṛitīyā: "atha yad ākranditam....yas tathā 'dhīte" iti | 'yat' yā saṁhitā 'ākranditam iva nikranditam iva' prayujyate sā 'amitrahū'-nāmā bhavati | 'amitrahūḥ' iti çatrucaurādīn āhvayatī 'ty arthaḥ | tārtīyaṁ svaram apy atikramya adhītaṁ sat 'ākranditam iva nikranditam iva' syāt | yas tathā ākranditanikranditasvareṇa 'adhīte' tasyā 'yaṁ doshaḥ 'sarvajyāniṁ jyāsyatī' 'ti vidyāt | 'sarvajyānim' sarvasamṛiddhihānim 'jyāsyati' prāpsyati | etaddoshaçravaṇād iyam api kadācin na prayojye 'ty arthaḥ | tathā chandogaçīxāyām (Nāradīyaçīxā, ii., 8, 9).

"na tāṁ samīrayed vācaṁ yā prāṇam uparodhayet |
prāṇānām uparodhena vaisvaryaṁ co 'pajāyate" iti |

"tad vai khalu samṛiddhim eva dhyāyann upāsīta" iti | 'tat' tasmāt kāraṇāt 'vai' iti niçcitaṁ vākçavahūlaxaṇām amitrahūlaxaṇāṁ ca parityajya 'samṛiddhim eva dhyāyann upāsīta' prayuṇjīta | asyā 'yam bhāvaḥ: yā saṁhitā prayuktā satī ba-

evam etayā | 'thai 'shā 'nirbhujā saṁhitā bhavati sarvebhya eva kāmebhyas | tad yathā samañjanavatā pūrṇakhena samāhitena rathena yaṁ yaṁ kāmaṁ kāmayate taṁ tam abhyçanuta evam evai 'tayā | 'thai 'tās tisraḥ saṁhitā bhavanti vāyor indrasyā 'gneḥ | sarvāvṛiddhā vāyoḥ sarvavṛiddhe 'ndrasyo 'tsedhaparoxavṛiddhā 'gneḥ || 1 ||

hūṁ kāmān samardhayati tām prayuñjīte 'ty arthaḥ | sā kā? 'devahūḥ' | "sā yā 'dīnatamā.....evam etayā" iti | 'sā yā' devahūr uktā tasyā eva phalāntaraṁ darçayati: yā 'adīnatamā' adīnasvareṇa atīvabahulam prayujyeta sā 'adīnatamā' | 'sampūrṇā' hrasvadīrghaplutabhedair nyūnātiriktadosharahitā 'saṁsṛishṭā' iti asthānocchvāsavicchedarahitā 'saṁyatā' ananyacittena prayujyamānā sā 'adīnatamā sampūrṇā saṁsṛishṭā saṁyatā vāk' uccaritā saṁhitā 'putryapaçavyā' bhavati | asyā 'yam āçayaḥ: sā devahūḥ etallaxaṇaiḥ prayujyamānā putrapautrapaçuhiraṇyādisamṛiddhiṁ dadātī 'ty arthaḥ | kiṁ ca paritāpaṁ ca çamayati ka iva? | 'yathā 'vāte vāti prajā nirmucyante' yathā 'avāte' kāle athavā 'avāta'-pradeçe vāyur 'vāti' arthāc chītalo vāti | tadā 'prajāḥ' tasmiṁ chītale vāyau vāti sati paritāpalalaxaṇād bandhanāt 'nirmucyante' vinirmuktā bhavanti 'evam etayā' uktalaxaṇayā saṁhitayā prayujyamānayā samprayoktāraḥ adhyātmikādhidaivikādhibhautikalaxaṇāt tāpatrayān 'nirmucyante' | atha etasyā eva phalāntaraṁ darçayati: "athavā madhyāyinī.....evam etayā" iti | etadvyākhyānam pūrvavyākhyānenai 'va siddham | asya viçesho vyākhyāyate: mandratārasvarāntarbhūtena madhyamasvareṇa prayujyata iti 'madhyāyinī' | yathā 'vātaḥ' vāyuḥ nadītaṭākādisthāsv apsu sthāvarāsu jaṅgamāsu ca 'çanair' viramya viramya 'vān' ātmavyāpāraṁ kurvan san tena çītodakasparçanena 'sukhībhavati' svayam eva paramānandam āpnoti | evam uktalaxaṇāyāḥ devahūsaṁjñāyāḥ uktavidhānena prayoktā sukhībhavati | tatpra-

yojanena paramānandam āpnoti | asyā devahūsaṁjñāyāḥ nānārūpaphalaṁ darçayitvā athā 'nyayoḥ amitrahūvākçabdahūsaṁjñayoḥ samānam eva doshaṁ darçayati: "atha.....evam etayā" iti | yā saṁhitā 'utsṛishṭā' atīvoccasvareṇa vartamānā 'utsṛishṭā' athavā uccanīcasvarabhedavarjitā anyathā prayuktā 'utsṛishṭā' ata eva 'gulmībhūtā' triṇagulmavan nīcapadārthasamānam aphaladā vai | 'asaṁpūrṇā' svaravyaṁjanādyair nyūnā 'asaṁsrishṭā' asthānocchvāsavicchedena virāmeṇa ca prayuktā 'asaṁyatā' anyacittena aprayatnena paṭhitā | evaṁvidhavāklaxaṇā saṁhitā prayuktā satī 'aputryapaçavyā' bhavati | ayam āçayaḥ: etallaxaṇaiḥ dūshitāyāḥ saṁhitāyāḥ prayoktuḥ putrapautrapaçvādīnāṁ hānir bhavati | pratishedhāt svakāra ubhayatra putrapade paçupade ca yojyaḥ | kiṁ ca yathā 'vātena' vāyupadārthena 'atiçighraṁ' vātāt punaḥ punaḥ atipracaṇḍavegavātād vṛixagṛihādikaṁ 'bahuvibhagnam' bahudhā vibhaktaṁ vividhaprakārabhaktam 'prabhagnam' prakṛishṭabalād bhagnam 'çete' bhūmau prapatet evaṁlaxaṇadūshitāyāḥ saṁhitāyāḥ svarādidūshitalaxaṇena ugravātena prayoktur gṛihādikam api prapatet | etā devahūprabhṛitīḥ phaladoshasaṁhitā udāhṛitya athā 'parās tisraḥ saṁhitā udāharanti: "athai 'tās .....nirbhuje 'ti" iti | 'atha' anantaram 'etāḥ' vācyamānā nānāsaṁjñāḥ 'tisraḥ'..trisaṅkhyākāḥ saṁhitā bhavanti | tāsāṁ nāmadheyāni: prathamā 'çuddhā' dvitīyā 'aduḥspṛishṭā' tṛitīyā 'anirbhujā' | snānācamanaçuddhapradeçāsanapuraḥsaram adhīyata iti 'çuddhā' | asthānoccaritasvaravyaṁjanākhyair varṇair adhīyata iti duḥspṛishṭā; tadviparītā 'aduḥspṛishṭā' | etacchrutimūlam avalambya nāradādyaiḥ sthānāny api vistṛitāni svasthānāsthānādhyayanasya phaladoshāv api darçitau | tad yathā (Pāṇiniçīxā):

aṣhṭau sthānāni varṇānām uraḥ kaṇṭhaḥ çiras tathā |
jihvāmūlaṁ ca dantāç ca nāsikoshṭhau ca tālu ca || 13 ||

kaṇṭhyāv ahāv, icuyaçās tālavyā, oshṭhajāv upū |
syur mūrdhanyā ṛiturashā, dantyā ḷitulasāḥ smṛitāḥ || 24 ||
jihvāmūle tu kuḥ prokto, dantyoshṭhyo vaḥ smṛito budhaiḥ |
e-ai tu kaṇṭhyatālavyā, o-au kaṇṭhoshṭhajau smṛitau || 25 ||

asthānoccaritasya tatrai 'va doshavacanam |
kutīrthād āgataṁ dagdham apavargaṁ ca bhaxitam |
na tasya parimoxo 'sti pāpāher iva kilvishāt || 17 ||

ity asthānoccaritasya phalavacanam |
sutīrthād āgataṁ vyaktaṁ svāmnāyaṁ suvyavasthitam |
susvareṇa suvaktreṇa prayuktam brahma rājati || 18 ||
evaṁ varṇā prayoktavyā nā 'vyaktā na ca pīḍitāḥ |
samyagvarṇaprayogena brahmaloke mahīyate || 21 || iti |

evaṁ çāstrāntarabahuvacanaçravaṇād asthānadūshitā na prayojye 'ty arthaḥ | 'aduḥsprishṭā' vyākhyātā, atha tṛitīyā 'anirbhujā' vyākhyātavyā | jānubāhyanirgatabhujadvayena hastadvayena adhīyata iti 'nirbhujā' | jānuparisthāpitena hastadvayena prayujyamānā 'anirbhujā' | evaṁ yathā 'anirbhujā' bhavati tathā prayojye 'ty arthaḥ | etad api sarvam etacchrutibalān nāradena spashṭīkṛitam | tathā (Nāradaçīxā, i., 6, 3.):

hastau tu susaṁyatau dhāryau jānubhyām upari sthitau |
guror anukṛitiṁ kuryād yathā jñānamatir bhavet || 3 ||

vacanāntare ca (do. i., 6, 6.):

viralān aṅgulīḥ kuryān mūle cai 'nān na saṁspṛiçet |
aṅgushṭhāgreṇa tān nityam madhyame parvaṇi spṛiçet || 6 || iti |

'anirbhujā' ity anena vākyena evam uktaṁ bhavati kim? sāmavedasaṁhitādhyayan(e) jānudvayoparisthitābhyāṁ hastābhyām aṅgulīshu aṅgushṭhāgreṇa svaritaiḥ svaraiḥ kartavyam iti | atra etāsāṁ tisṛīṇāṁ laxaṇam uktvā 'tha prayogaphalaṁ darçayati: "athai 'shā çuddhā.....evam etayā" iti | yā 'çuddhā' saṁhitā sā prayuktā satī 'sarvebhyaḥ kāmebhyaḥ' sarvakāmaprāptaye bhavati | kena ka iva? 'yathā samaṇjana-

vatā rathena' rathopaveshṭā iva samyagaṇjanaṁ samaṇjanaṁ samaṇjanaṁ vidyate yasminn asau samaṇjanavān tena samaṇjanavatā rathena | atra 'aṇjana'-çabdena rathacakraparivartamānopahārāḥ sūtradhṛitādayo jṇeyāḥ | tena rathena rathopaveshṭā yatra yatra yāṁ yāṁ diçaṁ gataḥ yaṁ kāmaṁ kāmayate taṁ kāmam 'abhyaçnute' prāpnoti evaṁ çuddhasaṁhitākhyaparivartanena rathena tatprayoktā sarvān kāmān avāpnoti iti siddhāntitam | "athai 'shā.....evam etayā" iti etadvyākhyānam api pūrvavad vyākhyānenai 'va siddham | atra 'pūrṇakhena' ity ayam viçeshaḥ | 'pūrṇaṁ' ca tat 'kham' ca 'pūrṇakham' | kham antarīxam; kaiḥ pūrṇam? candragrahanaxatraiḥ | tadvadrathaḥ pūrṇakhaḥ | īshām ārabhya dhūḥparyantaṁ suvarṇarajatādyair dhātubhir vicitritaḥ pūrṇa iva rājate ataḥ pūrṇakha(ḥ) | tena pūrṇakhena anyat sarvaṁ vyākhyātam asti | iha aduḥsprishṭā phaladyotanasamhitā vyākhātā atha anirbhujāyāḥ prayogaphalaṁ darçayati: "athai 'shā nirbhujā.....evam etaye 'ti ṛijvartham | 'samāhitena' ity ayaṁ viçeshaḥ | samāhitāḥ āropitāḥ sthāpitāḥ bhaxyāyudhādayaḥ mārgopaskarāḥ etasminn asau samāhitaḥ tena samāhitena rathena iha 'etās tisraḥ' çuddhādyāḥ saṁhitāḥ saphalā varṇayitvā atha vṛittidevatāviçeshenā 'parās tisraḥ udāharanti: "athai 'tās tisraḥ ..... °paroxavṛiddhā 'gneḥ" iti | 'etāḥ' vyākhyāyamānāḥ 'tisraḥ' trisaṇkhyākāḥ 'saṁhitāḥ' sasaṇjṇā dhatte | yā prathamā sā 'sarvā avriddhā' | dvitīyā 'sarvavṛiddhā' | 'utsedhaparoxavṛiddhā' tṛitīyā | 'etās tisraḥ' chandopariçishṭādishu vistarato vyākhyātāḥ | tāsāṁ prathamā vyākhyāyate: 'sarvā avṛiddhā' iti ekakalonayāmād yā adhītā 'avṛiddhā' bhavatī 'ti siddham 'sarvavṛiddhā' iti hrasvadīrghaplutabhedaiḥ varṇair yathoktamātrair adhītā 'sarvavṛiddhā' bhavati | 'utsedhā' cā 'sau 'paroxā' ca 'utsedhaparoxā' | utsedhaparoxā cā 'sau vṛiddhā ca 'utsedhaparoxavṛiddhā' | 'utsedhā' iti kiṁcidadhikā iti ekakalādhikāyāṁ mātrāyām adhītā 'utse-

dhā' bhavatī 'ty ayam āçayaḥ | paroxā vṛiddhā ca uktārthāḥ | evam uktaprakāreṇa adhītā utsedhaparoxavṛiddhā bhavatī 'ti siddhārthaḥ | etanmūlādhārāt pariçishṭakāraiḥ spashṭīkṛito 'yam arthaḥ | tad yathā "tisro vṛittayo bhavanti drutā madhyamā 'vilambitā iti | drutāyāṁ vṛittau trikalā mātrā bhavati, catushkalā madhyamāyām, pañcakalā vilambitāyām | drutā rohiṇī, çyāmā madhyamā, çvetā vilambitā" iti | etās tisro vṛittayaḥ kramaço yathā 'vasare prayoktavyāḥ | tathā ca pāṇininādaradau (P. 22 = N. i., 9, 22):

abhyāsārthe drutāṁ vṛittiṁ prayogārthe tu madhyamām |
çishyāṇāṁ upadeçārthe kuryād vṛittiṁ vilambitām || 22 ||

etāsām ārcikasaṁhitāvṛittīnām ayaṁ devatāviçeshaḥ: ekā vāyoḥ, ekā indrasya, ekā agneḥ | yā 'avṛiddhā' kalayā nyūnā sā 'vāyoḥ' | 'yā madhyamā' 'sarvavṛiddhā' catushkalā sā 'indrasya' | yā 'utsedhaparoxavṛiddhā' vilambitaviçishṭā kalayā 'dhikā sā 'agneḥ' | atha gānakāle 'pi saṁhitāyāḥ ayam eva sarvo vidhir veditavyaḥ | tatra drutādivṛittīnāṁ devatā bhinnāḥ syuḥ | tathā ca chandogapariçishṭe: "vāyavyā drutā vṛittir bārhaspatyā madhyamā saurī vilambitā" iti || 1 ||

|| sakalavedārthaprakāçakasvataḥsiddhacaturdaçavidyākuçaladvijarājaçrīvaṁçabhūshaṇabhaṭṭaçrīvishṇvātmajakṛitau chāndogye saṁhitopanishadbhāshye ārcikasaṁhitādhikāre prathamaḥ khaṇḍaḥ ||

|| ārcikādhikāro 'pi samāptaḥ ||

Iha pūrvasmin khaṇḍe ārcikāsaṁhitāprayogavidhiḥ samyag uktaḥ, tad uktvā na saṁhitāvidhir vaktavyaḥ? tatra gānavidhāv api sa eva uktaprayogavidhiḥ sarvo drashṭavyaḥ | atra tu yo viçeshavidhiḥ tam uttarasmin vaxyati: "athai 'shā..... bhavati" iti | 'eshā' vaxyamāṇā gānasaṁhitā 'samāvartanīyā bhavati' | atra gānavidhau 'saṁhitā'-çabdo vicāraṇīyaḥ | yato gānavidhau kutracid ekāxarāvasānam parva kutracid dvyaxarāvasānaṁ kutracid tryaxarāvasānaṁ yathā: "agna ā yāhi vī°" ity asyāṁ ṛici (i., 1) gīyamāne sāmni, sāmārambhe dvyaxarāvasānam parva: yathā—"o-gnā-i" | tathā "ud u tyaṁ jātavedasam" (i., 31) ity asyāṁ gīyamāne sāmni 'jā'-çabde ekāxarāvasānam parva | atrai 'va sāmārambhe tryaxarāvasānaṁ ca | tathā ca rājanasāmārambhe (Ār. G. 18, 9.) | evaṁ staubhikāni bahūny udāharaṇāni 'hum' evamādīni | gāne eva sārthakaṁ sambhavati | atro 'cyate: vedagānaṁ tu "prastāvodgīthapratihāropadravanidhanāni bhaktayaḥ" (Paṁcavidhasūtra, i., 1, 1.) ity evamādibhir vākyaiḥ paṁcavidhitvavidhinā kartavyam | evaṁ kriyamāṇe prastotrudgātṛipratihartṛīṇāṁ yajṁakartṛīṇām ekaikasya yā yā bhaktiḥ sā avirāmā prayoktavyā etasminn arṭhe saṁhitāçabdaḥ sārthako bhavati | eshā gānalaxaṇā saṁhitā samyagvartanīyā samāvartya samāvartya prayoktavyā | tatra bahuprakāraṁ samāvartanam: *a*) ekaṁ tu tatra vedasvīkaraṇād ūrdhvaṁ brahmayajṁārth(am) punaḥ punaḥ samāvartanam | *b*) athā 'param: "agna ā yāhi" (i., 1) ity atra trīṇi sāmāni; "punānaḥ soma dhāraya" (i., 511) iti shoḍaça[1] sāmāni; "parīto shiṁ°" (i., 512) ity atra paṁcadaça[2] sāmāni, evaṁ dvitīyaṁ

1) *There are* 15 *in the MSS. of the gāna.*
2) *There are* 18.

athai 'shā samāvartanīye 'ti veditavyā saṁhitā bhavati | lopātihāraparoxasamāpādyāḥ | sarvatra gatāḥ stobhāḥ sarvatra nivṛittāḥ sarvatra pravṛittāḥ sarvatra prācyapāṇcālīshu muktaṁ sarvatrā 'muktaṁ sarvtrā 'muktam sarvatra

samāvartanam | *c*) athā 'param: ekasminn eva sāmni yat padaṁ gītaṁ tad eva punaḥ punar abhyasyate tenā 'pi samāvartanīyā siddhā | etad apy udāharaṇaṁ yathā parke: "ā̆-yā-hī 3 vo̱-i-to-yā 2 i" (Gr. g. g. i., *a*); tathā rājanādishu (Ār. G. 18, 9.) sarvāṇy eva padāni trir abhyastāni | *d*) athā 'paraṁ samāvartanam: stotragateshu sāmasu ājyapṛishṭhoktalaxaṇeshu tābhir eva tisṛibhiḥ stotrīyābhiḥ ashṭācatvāriṁçatstomo 'pi sampādyaḥ | evaṁ samāvartanīyā bahuprakārā iti karaṇaṁ tat sarvaṁ veditavyam | tatra kā iti vartavyatā? ucyate: "lopātihāraparoxasamāpādyāḥ" iti | lopāç cā 'tihārāç ca lopātihāraḥ lopātihārāḥ | atra gānavidhau paroxe adṛishṭotpādane phale 'samāpādyāḥ' sampāditavyāḥ | lopātihāropalaxaṇena nānāstobhavarṇanapratyutkramātikramakarshaṇasvārarephalopānusvārādisandhikaraṇarohodāttānudāttābhigītavinatapraṇatasandhivatpadavadgatāgatasaṁkṛishṭavikṛishṭābhāvādisarve vaxyamānā gānaviçeshā apy adṛishṭotpādanārthe phale yojanīyā iti prāptam | tatra bahuprakāro lopaḥ: kutracid padadvayasya tathā padatrayasya kutracid vyaṇjanasya lopaḥ kutracid rephasya lopaḥ kutracit svarasya | tathā ekāxaraprabhṛitilopaç ca | tatra udāharaṇāni "mā no hṛiṇīthāḥ" (i., 110) ity atra dvayoḥ sāmnoḥ pādasya lopaḥ | "ayā rucā" (i., 463) iti pūrvayoḥ dvayoḥ sāmnoḥ pādatrayeṇai 'va sāmasamāptir dṛishṭā | ekāxarān ud° | "tam indraṁ johavīmi" (i., 460) ity atrā 'ntyāxaralopaḥ | ud°: "°jrī" iti | "agne tvan naḥ" (i., 448) ity atra 'varūthya'-padasya lopaḥ | atra kecana evaṁ vadishyanti: īdṛigvidhair bahulopaiḥ prayujyamāneshu sāmasu kathaṁ siddhir jāyate? ucyate: yad yat sāma yena yena 'rshiṇā stutaṁ

saushṭhavaṁ lupteshu rephasandhayaḥ sarvatra rohapūrveshv arohopūrvāṇy udātteshv anudāttāny abhigīteshv anabhigītāni sarvatra vināmitapraṇāmiteshv avināmitāny apraṇāmitāni sarvatra visargopagraheshv avisṛishṭāny anupagṛihītāni sarvatra hrasvakarshaṇeshu dīrghakarshaṇāni dīrghakarshaṇeshu mandrakarshaṇāni mandrakarshaṇeshv āttakarshaṇāni sarvatra

tasya tasya tatsāmagatasvaraviçishṭapadagītasandhigītānekasvaralopagrahaṇāt etāvatā evaṁ devarshīṇāṁ vyaṇjanarephādilupteshv api siddhir jātā | tat sāmaprayogeshu svaragītiviçeshaṇai 'va jagadīçvarasya paramāhlādaviçeshāt tathā tatra sāmadevatānāṁ cā 'pi paramatṛipteç ca sāmni sāmni nānāphalaṁ dṛiçyate | tad yathā: çrattashṭake (Sāmavidh. iii., 25) "prathamena hiraṇyaṁ labhate, dvitīyena dhānyaṁ, tṛitīyena paçūṁç, caturthena putrān, paṇcamena grāmaṁ, shashṭhena yaçaḥ, saptamena brahmavarcasam, ashṭamena svargaṁ lokam avāpnoti" | atra yasyām eva 'rcy ashṭa sāmnām api svagītiviçeshān nānāphalam uktam, evam sāmasu vyaṇjanādilupteshv api gītiviçeshaṇai 'va stotṛīṇām api siddhir bhavaty eva | tatra dṛishṭāntaḥ: "mādhyandine vai pavamāne devā yajṇāyajñīyena yajñaṁ saṁsthāpya svargaṁ lokam ārohan" (M. Br. xv., 9, 14) iti anayā çrutyā 'pūrṇa eva yajñe yajñāyajñīyagānagītimahodarkāt svargalaxaṇā siddhir darçitā | tathā naimiçīye: "te ha saptadaçebhya evā 'dhyuttasthuḥ" (M. Br. xxv., 6, 4) iti | tathā dṛitivātavatorayane "vishuvati vātavān uttishṭhanti samāpayanti dṛitiḥ" (M. Br. xxv., 3, 6) iti | evam ihā 'pi apūrṇāyām ṛici gīyamāneshu vyaṇjanādilupteshv api devatātṛiptiḥ | stotur uttaraphalam bhavaty eva | anye lopāç ca bhāvāç ca etacchrutibalāt pushpācāryair bahuçaḥ spashṭikṛitāḥ | atrā 'tihārodāharaṇāni yathāu 'rṇāyavottare (i., 476 *b*) "vāyā hovāṁsi naptyo | vo hitāḥ[1]" | tathā hāvishkṛite (ii., 572) "tvaṁ suto[2] ma-

1) The ārcika text runs: vayāṁsi naptyor hitāḥ |
2) — tvaṁ suto madintamo |

dāhā-intāmāḥ | rāxo hā viçvavāhā-urshāṇā-i" evamādīni | "sarvatra gatāḥ stobhāḥ..... pravṛittāḥ" iti 'sarvatra gatāḥ' sarvāsu devatāsu 'gatāḥ' vyāptāḥ 'stobhāḥ' | ārcika-saṁhitāyāṁ 'sarvatra nivṛittāḥ' sarvataḥ | atra gānavidhau sarvatra pravṛittā bhavanti | athavā 'sarvatra nivṛittāḥ' iti ghoshaṇādhyayanavidhau sarvebhyaḥ pādebhyaḥ 'nivṛittāḥ' ādyantā eva darçitā te prayogakāle sarveshu pādeshu pravṛittā bhavanti (Stobhānusaṁhāra, 1):

"ādyantadarçanastobho vidhāgīteshu sāmasu |
pāde pāde 'nusaṁhāryaḥ sopāyo nidhane bhavet" ||

iti | athavā keshucit sāmaviçesheshu sarvapadagatastobhā bhavanti | yathā: "sakhāyas tvā" (i., 62) iti | tathā: "ho ho i"; "akrānt samudraḥ prathame vidharman" (i., 529) | yathā vārāhottare (i., 524): "hā huṁ hu pra kāviyām" dvirabhyastaḥ | kutracit paṇcābhyastaḥ: "e yo vā" ity ādi | tathā keshucit sāmasu sarvāvayanivṛittāḥ | tathā gṛitsamadayoniprathame (i., 314): "yonīḥ | ta ā i" | pavamā(nā)dīni kutracit sāmaviçesheshu sarvatra pravṛittā(ni) bhavanti | asyā 'yam bhāvaḥ | "iyam eva 'rg agneḥ sāma tad etad etasyām ṛicy adhyūḍhaṁ śāma tasmād ṛicy adhyūḍhaṁ sāma gīyate" iti (Chānd. up. i., 6, 1) çruteḥ sarvasāmagānam 'ṛicy adhyūḍham' ṛicy adhishṭhitam parvaprāptam | tat kutracid vyāvartayati | tat katham? keshucit sāmasu ṛikpadadharmā api prastāvād ārabhya nidhanāvasānaṁ yāvat stobhapadaviçeshair eva bhavanti | athā 'raṇye geye somavratadevavratādishu (Ār. G. iii., 1, 8-9; 5, 11) "somā somā" | "yatra caxuḥ" | "adhipatā-i" | "unnayāmi ho i" evamādīni | "sarvatra.....amuktam" iti idaṁ vākyam bahvarthaṁ atīvaga(mbhīrā)rthaṁ vyākhyāyate | pāṇininipātitaprā-i-apā-i-laxaṇaçabdadvayasthānīyau prācyapāṇcanāmadheyau | atra lomapratilomaviçishṭasvare gat(au) atra chāndasau nipātyau | atra 'prāci'-çabdena prāṇcaḥ

anulomāḥ paṅcavidhakarshaṇabhūtāḥ svarāḥ | 'apānca'-çabdenā 'pāṅcaḥ ashṭavidhapratyutkramabhūtāḥ pratilomāḥ svarāḥ | teshām prācyapāṅcānām prā-i-apā-i-svarāṇām ālayaḥ sthānaṁ yā aṅgulayaḥ tāḥ prācyapāṅcālayaḥ | tāsu prācyapāṅcālīshu sarvāsu aṅgulīshu 'muktam' nyastam prayuktaṁ gānaṁ kartavyam iti siddho 'rthaḥ | kasmād idam ucyate? ārcikasaṁhitāyāṁ tu yataḥ sarvatra 'amuktam' angushṭhatarjanīmadhyamābhir eva paṭhitam | atra tat sarvāsv aṅgulīshu paṭhitavyam iti bhāvaḥ | prāṅcasvarāḥ karshaṇalaxitāḥ | karshaṇalaxaṇaṁ chandogapariçishṭe udāhṛitam: "paṅcavidhaṁ karshaṇam ādvitīyakarshaṇam ātṛitīyakarshaṇam ācaturthakarshaṇam āmandrakarshaṇaṁ mandraç cā 'tisvāryāt kṛishyate" iti | ya eva svaraḥ prathamād ārabhya sa eva ā atisvārāt kṛishyate samyaksvaraḥ | yathā vāsishṭhe (i., 269): "shaṭā çru 2 3 4 5 tā 656 i" | pariçishṭe sarvaṁ spashṭīkṛitam | evamādīni karshaṇalaxaṇāni | pratyutkramaviçishṭā apāṅcasvarāḥ | nīcasvarā uccasvareshu svaryant(e) | tatro 'dāharaṇaṁ: "dūtā 3 ṁ vo 3 viçvavedasām" (i., 12) evamādīni | aṅgulīshu prāptaṁ tatra kutracit sarvatra ārcikavad amuktam api dṛishṭaṁ | 'sarvatra' iti prastāvād ārabhya satataṁ kriyate tadā rephasandhayaḥ kartavyāḥ | udāharaṇam api yathā traishṭubhe auçane (i., 523): "açvan na tvā vājinam marjayātāḥ" | tathā ca pushpāçāryaḥ (Pushpasūtra, vii., 4): "vyaṅjanam a-parāṅgaṁ virāme lupyate" iti | atra 'repha'-çabdena anusvārādayo 'py upalaxyante | "sarvatra- ..... °pūrvāṇi" iti | ayam arthaḥ: ārcikasaṁhitāyām 'arohapūrvāṇi' vacanāni atra gānasaṁhitāyām bṛihatsāmādishu rohatsāmādishu .rohapūrveshu svareshu geyāni dvitīyasvarād ārabhya ācaturthasvaraṁ kṛishyate tasya 'roha'-saṅjñā | yady api karshaṇenai 'va rohaḥ siddhaḥ tathā 'pi pṛithaggrahaṇam phalātiçayapradarçanārtham | tathā tāṇḍibrāhmaṇe bṛihatsāmā 'dhikṛityo 'ktām (M. Br. vii., 7, 7): "trīn prathamāyāṁ

rohati bhūtam bhavad bhavishyat tān evā 'varundhe" ity ādi | tathā co 'dāharaṇam: "tu vā 3 4 au ho vā" | tathā dvitīyo rohaḥ | "tvām kāshṭā 3 4 au ho vā" tathā tṛitīyo rohaḥ | "su 2 arvā 2 3 4 tā/ḥ" | "sarvatro 'dātteshv anudāttāni" iti | ārcikasaṁhitāyām 'vī'-varṇaḥ anudāttaḥ paṭhitaḥ sa parkasāmni atīvo 'ccair gīyate yathā (i., *a*): "vo yi to yā 2 i" ity evam ādi | atra samānadharmatvād anudāttāny apy axarāṇy udāttam prāptāni yathā (i., *a*): "o-gnā-i" ity atrai 'va 'gne'-çabdaḥ | "abhigīteshv.....sarvatra" iti | ārcikasaṁhitāyām 'sarvatra' 'anabhigītāni' axarāṇi paṭhitāni atra gānavidhau kānicit 'abhigīta'-svareṇa geyāni | abhigītasvaralaxaṇaṁ sāmapariçishṭe uktam: "abhigīte dvimātrā dvitīye prathame 'dhyardhā" "stomaṁ rudrā°" (i., 15 *b*) ity ādi | "vināmita°.....aprāṇāmitāni" iti | ārcikasaṁhitāyāṁ sarvatra 'avināmitāni' punaḥ 'aprāṇāmitāni' axarāṇi paṭhitāni atra gānavidhau kvacit kvacid vināmitāni prāṇāmitāni ca geyāni | 'vināmita'-çabdena vinatam prāṇāmitaçabdena prāṇatam | tayor api laxaṇaṁ chandogapariçishṭe spashṭaṁ tad yathā: "vinatam prathamādidvitīyāntam dvitīyādiṭṛitīyāntam prāṇataṁ tat svaritacaturthādimandrāntam | abhigītam dvitīyādiprathamāntam tathā vinataprāṇatayor ante 'rdhamātrā nīcena svareṇa bhavaty ucce 'py ardhā dīrghe hrasve 'rdham" | tatra hrasvasyo 'dāharaṇam (stobha): "yaṁ yaṁ yā s 2 yām" | tathā dīrghasya (i., 465): "°raṁ manye dāsvāntam" | tathā 'dityavrate (Ār. G. Çuk. 20): "syayāṁ oshadhīnā3ṁ" evamādīni | "sarvatra.....upagṛihītāni" iti | asya vākyasyā 'yam arthaḥ: atra gānavidhau visargopagraheshu visargānteshu axareshu madhye yāni 'avisṛishṭāni' avṛiddhāni yad vā 'xarāṇi hrasvadīrghaviçishṭāni tāni sarvatra 'anupagṛihītāni' upagraharahitāni bhavanti avikṛitāni bhavantī 'ty arthaḥ | etāvatā kim uktam bhavati? ucyate: sandhau hrasvadīrghayor nyāyaprāptaḥ sandhidharmo bhavati otvām bhavati |

virate padadharmo bhavati aḥkāro bhavati | atra sandhyudāharaṇaṁ saindhuxite prathame (i., 21 *a*): "agniṁ vo vṛidhāntām" | tathā viratodāharaṇaṁ tṛitīye saindhuxite (i., 21 *c*): "agniṁ vaḥ | ó hā i" evam ādīni | atra 'avisṛishṭeshu'-iti viçeshopādānatvāt visṛishṭeshu vṛiddhe visargānteshv axareshu bahuprakāra upagraho vikāro bhavatī 'ti siddham | atro 'dāharaṇāni yathā: "tvām agne pushkārād adhī | mū 234 rdhnī" | (i., 9) | atra virate 'pi sandhivad bhavati tathā udvatprājāpatye (i., 511): "út sā ho 1 i" | atra sandhāv api padavad bhavati | tathā (ii., 450, 2): "jigatnavas te pūtāyām" vāṁnidhane krauñce ity etat siddhārthaḥ | "aḥkāro vṛiddhaḥ" (Pushpasūtra, vi., 1, 1) ity ārabhya khaṇḍacatushṭaye (vi., 1-4) pushpācāryeṇa vistarataḥ spashṭīkṛitaḥ | iha tāvat sandhivatpadavallaxaṇāny uktvā 'tha karshaṇaviçesham udāharati: "sarvatra..... karshaṇāni" iti ayam ṛijvarthaḥ | etāvatā kim uktam bhavati? atra gānavidhau hrasvasyasyā 'xarasya hrasvakarshaṇe prāpte kutracid dīrghakarshaṇāny api bhavanti | yathā yajñāyajñīye (i., 35 *a*): práprā 2 vayám amṛitam" | mandraçabdena vṛiddhakarshaṇaṁ yathā ūhagāne (i., 14): "pā prī 2 vayám amṛitam" | tathā ca vacanam: "dīrghakarshaṇasya vṛiddhiḥ" (Pushpasūtra, iv., 5, 7) iti | āttakarshaṇaçabdena āttasvaraḥ samāptasvaraḥ atisvāra iti yāvat | "sarvatra..... vipravākaḥ" iti | ayam arthaḥ: 'sarvatra' iti sarvebhyaḥ kāmebhyaḥ 'tīthenāvā'- laxaṇāyāḥ 'martā'- laxaṇāyāç ca saṁhitāyāḥ 'vipravākaḥ' prayogaḥ kartavya iti vākyaçeshaḥ | "tīthenāvā"- padaṁ vidyate yasyāṁ sā 'tīthenāvā' | 'martā'-padaṁ vidyate yasyāṁ sā 'martā' | vāravantīyayajñāyajñīyaviçeshaviçoviçīyavat | te ke saṁhite? "tisro vācaḥ" (i., 471) ity etasmin varge caturthe sāmni[1]) gīyamānā 'tīthenāvā' | 'prātar agniḥ' (i., 85) ity asyāṁ gīyamānā martāsaṁhitā | yady api "bṛihad vayo hi" (i., 88)

1) *i. e. the second* pāshṭhauha sāman *in which the fourth* parvan *is* tīthenāvāḥ |

tīthenāvāmartayor vipravākas | tīthenāvāṁ vṛishṭikāmāya kuryān martām annādyakāmāya | sarvatra caturthasvarā mandrasvarāç ca prastāvāç caturthamandrātisvāryāḥ svarāç ca bhavanti prathamasvarāç ca dvitīyasvarāç ca prathamadvitīyatṛitīyasvarāç ca bhavanti | rathantare 'nvaxaram ity anayoḥ sāmnor api 'martā'-pratīkam asti tathā 'pi "martām annādyakāmāya" ity uttaravaxyamāṇatvād athavā "prātar agniḥ" (i., 85) ity atra havyaçabdopādānāt prathamātikrame kāraṇābhāvāc ca "prātar agniḥ" ity asya sāmnaḥ bṛihatkaumudābhidhānenā 'tīvamahatpadārthaprāpteç ca 'kau' pṛithivyām atīva mudaharshaprāpteç ca "prātar agniḥ" ity etasmin bṛihatkaumudākhye sāmny eva 'martā'-saṁhitā prayuktā annapaçuputrahiraṇyabrahmavarcasādyaihikāmushmikābhīshṭasakalakāmaprāptaye 'tīvaçubhatarā | atra ubhayy 'pi saṁhite sarvakāmārthe ukte | uttaravākye te vyavasth(āp)ayati: "tīthe°.... annādyakāmāya" iti | ṛijvartham etat | iha sāmavedasya sarvāsu çākhāsu gānalaxaṇavidhiḥ samyag uktaḥ ataḥ paraṁ stotradharmeṇa yo mānaviçeshaḥ tam udāharati: "sarvatra .....prastāvāḥ" iti | stotradharmeṇa gīyamāneshu sāmasu 'sarvatra caturthasvarā mandrasvarāç ca prastāvā bhavanti' tad yathā: "ō gnā ī" (i., 1, *a*) "āgniṁ dūtām" (i., 3) prastāvabhaktidarçanena sāmnām paṇcavidhatvaṁ darçitam | 'caturthamandrātisvāryāḥ svarā bhavanti' iti 'prastāvāḥ' iti vākyaçeshaḥ | ayam arthaḥ: sa evo 'ktaprastāvaḥ tribhiḥ svarair api bhavati caturthamandrātisvāralaxaṇair api bhavati yathā: "ō hā i yad indra nāhushīshu 6 vā (i., 262)" | "prathamasvarāç ca dvitīyasvarāç ca prathamadvitīyatṛitīyasvarāç ca bhavantī" 'ti yad uktaṁ caturthādisvareshu praṇavaḥ sa eva niyamo nā 'sti | kiṁ tarhi? prathamadvitīyasvarāç cā 'pi bhavanti yathā: (i., 70 *b*) "hāu hō 2" | "akrānt samudraḥ prathame vidharman" (i., 529) | kiṁ ca: prathamadvitīyatṛitīyasvarāç cā 'pi bha-

bhakārānt svaravanti vyaṇjanāni yathāxaraṁ darçayet | tad yathā svareṇa sarvāṇi vyaṇjanāni vyāptāny evaṁ sarvān kāmān avāpnoti yaç cai 'vam veda | yasyai 'te svaravantaḥ prayujyante yaç cai 'vaṁvidvāṅ prayuṇkte | yathā cā 'gni-

ktayo bhavanti yathā arkapushpādishu (i., 565) | evam prastāvabhaktidarçanād udgīthapratihāropadravanidhanalaxaṇā api bhaktayo bhavanti | iha sarveshu stotragateshv api sāmasu svaravarṇavyaṇjanavidhisvādhyāyādhyayanadharma(ḥ) samānaḥ; ataḥ paraṁ rathantarākhye sāmni yo varṇaviçeshaḥ tam udāharati: "rathantare.....bhakārān" iti | rathantaraviçishṭasāmni 'anvaxaram' pratyaxaram udgātā om-kārāvādānantaram bhakārān vidadhyāt | yady apy etad vākyaṁ sāmānyena prastāvād ārabhya nidhanaparyantam pravṛittam tathā 'pi udgātṛilaxaṇāyām prabhaktau udgīthasya antyavartamānacaturaxaraṁ vihāya drashṭavyam | tathā ca brāhmaṇāntare (M. Br. vii., 7, 9): "vajreṇa vā etat prastoto 'dgātāram abhipravartayati yad rathantaram prastauti" iti | "samudram antarddhāyo 'dgāyed vāg ity ādeyaṁ väg vai samudraḥ samudram evā 'ntardadhāty ahiṁsāyai | balavad geyaṁ vajram eva pravṛittaṁ pratyudgṛihṇāti | balbalākurvatā geyam abhilobhayate 'va vajram evā 'bhilobhayati" (*do.* 10-11) iti | evam prakṛitasvāxarasthāneshu bhakārāṇām prayoge kṛite balbalākāro 'pi kṛito bhavati evam brāhmaṇadvayoḥ parasparaṁ na virodhaḥ | antyacaturaxaraṁ vihāya iti yad vyākhyātam tat lāṭyāyanaḥ pramāṇam (vi., 10, 22): "prāk pratihārāc caturaxaraṁ çishṭvā" iti | "svaravanti..... darçayet" iti | ayam arthaḥ: bhakāralaxaṇāni vyaṇjanāni 'svaravanti' kṛitvā yathāxaram prakṛitipratyaxaram avāpya prakṛitau yasmin yasminn axare yo yaḥ avarṇādiḥ svaraḥ tat tat 'svaravanti' kṛitvā darçayed uccārayed ity arthaḥ | atha vā 'yathāxaram' iti svādhyāye ye ākāra-ukāraviçishṭe dve axare prathame svare bha-

candrasūryā bhāsvanto 'pahatatamaskās tadvad udgātṛiyajamānau bhavata | evaṁ hy āha: bhāty agnir bhāti candramā bhāti sūryo bhānti jyotīṁshi bhāti rathantaram iti bhakārāṇam eva dīptim darçayati svaravatāṁ rathan-

vataḥ bhakāraprayoge 'pi tadvāt te dve bhakāre prathame svare prayuṇjyāt | avaçishṭāni bhakārāxarāṇy api tatsthānīye dvitīye svare prayuṇjyāt | "tad yathā ..... veda" iti | anena vākyena rathantarasya prayoktuḥ rathantaroktavidhividaç ca sarvakāmaprāptilaxaṇaṁ samānam phalaṁ darçitam | yathā 'svareṇa' avarṇādiviçishṭena bhakāralaxaṇāni 'sarvāṇi vyaṇjanāni prāptāni' evam rathantaraprayoktā īpsitān çubhalaxaṇān 'sarvān kāmān āpnoti' kevalaṁ rathantaraprayoktā evam prāpnoti | etāvatā 'lam! | kiṁ tarhi? "yaç cai 'vaṁ veda" iti | yaḥ etacchāstroktaṁ rathantaravidhim 'veda' vijānāti so 'pi etad eva phalam prāpnotī 'ty arthaḥ | "yasyai 'te..... bhavataḥ" iti | 'yasya' yajamānasya yajñe 'ete' bhakārāḥ 'svaravantaḥ prayujyante' svaravatām bhakārāṇām prayogo bhavati 'yaç cai 'vaṁvidvān' evaṁvidhijñaḥ udgātā 'prayuṇkte' prayuṇjyāt | yathā 'agnicandrasūryā bhāsvantaḥ' dīptimantaḥ 'apahatatamaskāḥ' vināçitatamaskāḥ tadvad 'udgātṛiyajamānau' tejasvinau tamorahitau ca 'bhavataḥ' | kutaḥ evaṁvidhaphalavantau bhavataḥ? | tatro 'ttaravākyam: "evaṁ hy āha.....svaravatām" iti | 'hi' yataḥ kāraṇāt 'agnir bhāti' dīpyate 'tathā candramāḥ' tathā 'sūryaḥ' tathā 'nyagrahanaxatraviçishṭāni 'jyotīṁshi bhā(n)ti' tathā svaravadbhir bhakāraiḥ 'rathantaram' dīpyate | 'ete' eteshu jy(o)tirgaṇeshu bhātī 'ti yad bhakāravat kriyāpadaṁ tad'bhakārākhyam 'dīpti(ṁ) darçayati' | "rathantarasya.....prayoktavyā iti" iti | iha 'evaṁ hy āha' iti etadbrāhmaṇāntaraphaladarçanā bhā 'rathantarasya' bhakāralaxaṇāḥ stobhāḥ 'svaravantaḥ prayoktavyā' iti | atrai 'tac cintyate: pūrvair vākyair api 'rathantarasya' svaravatām

tarasya stobhānāṁ svaravantaḥ prayoktavyā iti | yatra tu vyaṅjanavantaḥ prayujyeran, xodhukāv avadhyāyināv aprajasāv udgātṛiyajamānau syātāṁ | tasmād anvaxaraṁ prayuṅjānaḥ svaravanti vyaṅjanāni yathāxaraṁ darçayet || 2 ||

bhakārāṇām prayogaḥ siddhaḥ, punaḥ asya vākyasya ko viçeshaḥ? ucyate: sarve bhakāralaxaṇāḥ 'stobhāḥ svaravantaḥ prayoktavyāḥ' eva na vyaṅjanāntāḥ | kim uktam bhavati? anvaxaram prayujyamāneshu bhakāreshu yatra kutracid antarasvararahitaṁ vyaṅjanam āgacchanti tatparihārārtham iti bhāvaḥ | atha: "°dugdhā iva (i., 233)" ity atra svaravato dakārasya yad uttaraṁ svararahitaṁ gakārākhyaṁ kevalaṁ vyaṅjanaṁ tatsadṛiçam anyad api vyaṅjanam antarbhūtam parihṛitya kevalaṁ svaravanto bhakārā eva prayoktavyā iti siddham | iha evaṁ svaravatām bhakārāṇām phalaṁ darçayitvā 'taḥ param antarāpattivyaṅjanavatprayoge doshaṁ darçayati: "yatra.... darçayet" iti | iha 'prayujyeran tu' iti kriyāpade yad bahuvacanaṁ tad bahuyajñaparam | 'yatra' iti yasmin yasmin yajñe 'pi ya udgātā 'dhikṛitaḥ te sarve udgātāraḥ yadi 'vyaṅjanavataḥ' vyaṅjanāntarbhūtān bhakārān 'prayujyeran' evaṁvidhaprayogau udgatṛiyajamānau 'xodhukau' xuttṛitparītau caurādhibhayādyupadravau ca tathā 'avadhyāyinau' 'ava' adhastāt vartamānalokaprāpakakarmadhyānaratau | punaḥ 'aprajasau' putrapautrādyapatyarahitau syātām | atra yato vyaṅjanavatprayoge atīvapātakasamāno doshas tasmāt taddoshabhayād udgātā 'svaravanti vyaṅjanāni' eva 'darçayet' | paraṁ tu: 'yathāxaraṁ darçayet' iti | 'yathāxaram' iti yad yat prakṛityaxaraṁ nyūnātiriktadoshabhayāt tat tad axaram 'darçayet' anusmared ity arthaḥ | atra rathantarādhikaraṇe svarasya atīvaprāçastyokteḥ anyatrā 'pi ṛiksāmaprayogeshu svaravatsu vyaṅjaneshu svarasyai 'va mukhyato 'ktā | tathā ca nāradaḥ (ii., 5, 2—4):

svara uccaḥ svaro nīcaḥ svaraḥ svarita eva ca |
vyaṇjanāny anuvartante yatra tishṭhati sa svaraḥ ||
svarapradhānaṁ vaisvaryam ācāryā pratijānate |
maṇivad vyaṇjanaṁ vidyāt sūtravac ca svaraṁ viduḥ ||
durbalasya yathā rāshṭraṁ hareta balavān nṛipaḥ |
durbalaṁ vyaṇjanaṁ tadvad dhareta balavān svaraḥ ||

ity āditayā ekāxare nānāxare svaryamāṇe 'pi svarasyai 'va mukhyato 'ktā | tathā ca chandogapariçishṭam: "svarasya vaisvaryaṁ vyaṇjanasya[1]) svaraç ça svaryate" iti |

|| sakalavedārthacchāndogye saṁhitopanishadbhāshye gānavidhau sāmalaxaṇavicāre dvitīyaḥ khaṇḍaḥ samāptaḥ ||

1) MS. -vaisvaryanajanasya. *The above is correcied by the* Mātrālaxana.

athai 'te ānudeçikyau saṁhite yājñena karmaṇā[1]) carite bhavato | 'ntato nidhanasāmānyād antaḥsāmikāni nidhanāni samprasārayanti | caturthodāttatamānt svarān dvyantarān udūhanti prāg upāyān na cet samānapurushavacane | tṛitīyaprabhṛitīnām udāttatamaḥ kaçcit svaro bhavati | tam udūha ity ācakṣate | tathā ca yajñe kriyate | 'ranye-

Atha tṛitīyam ārabhyate | iha dvitīye, sāmasaṁhitāyāṁ gānavidhau lopātihārasvaravyaṁjanavicāra uccanīcādisaptasvaralakṣaṇalakṣitā ashṭādaçabhāvā nirūpitāḥ | tadanantaraṁ stotragatasāmavidhau prastāvādibhaktayaḥ pradarçitāḥ | tatrā 'pi rathantaraviçishṭalakṣaṇaṁ sāmā 'tīva nirūpitaṁ ca | atha tṛitīye stotragatasāmnāṁ yo viçishṭavidhiḥ taṁ nirūpya tadanantaraṁ sakalavidyāvishaye çishyasya pātratāpātratām nirūpayishyati | tad yathā: "athai 'te.....samprasārayanti" iti | 'atha' anantaraṁ gānasya 'ete' upalakṣite anudeçam anugṛihya pravartete 'ānudeçikyau' loke 'saṁhite' vedagānāraṁyagānaviçishṭe te dve yadā 'yājñena' yajñasambandhikarmaṇā ūhagānavidhau stotradharmeṇa 'carite bhavataḥ' tadā iyān viçeshaḥ 'antato nidhanasāmānyāt' antyavartamāna-'iha'-kāra-'idā'-'thā'-kāra-hīshī-svarādinidhanasāmānyatvāt prastotrudgātṛipratihartāraḥ gānādhikāriṇaḥ antaḥsāmikāni sāmāntarvartitāni nidhanāni 'samprasārayanti' samyakprakāreṇa vistārayanti | nānāsvareshu vistaraṇaṁ samprasāraṇam | yathā āndhīgave (i., 545): "^{1}trava^{2} apa çvāna^{r}ṁ çnā^{2}thishṭana^{3} 2345" | tathā dharmavidharmādishu (i., 429-430) | ayaṁ vicāras tu pushpācāryeṇa vistaratāḥ kṛitaḥ | tad yathā (Pushp. s. ix., 2): "ārcikaṁ nidhanaṁ nyāye staubhikam vā yad axaraṁ | kṛishṭākṛishṭaṁ bhavet svāryam antodāttaṁ vṛiddhe svaram" || iti | 'samprasārayanti' iti bahuvacanān nidhaneshu trayāṇām apy adhikāraḥ | "sarve nidhanam upeyuḥ" iti sūtrakāreṇa

1) A. B. jñānena!

(Drāhy. ii., 2, 6) sarvatrai 'vo 'ktam | anena vākyenai 'vam uktam bhavati | stotratvena gīyamāneshu sāmasu sāmamadhye yāni nidhanasadṛiçāni padāny ārcikānī staubhikāni vā tāni nidhanatvena prayoktavyānī 'ty ayam āçayaḥ | "catūrthodāttamān.....purushavacane" iti | asmin viçishṭagānavidhau 'caturthodāttamān' caturthamandrātisvāralaxaṇān svarān ācāryāḥ 'dvyantarān udūhanti' antarān iti caturthasvarāxaram prathame svare 'udūhanti' uccaiḥ kurvanti mandrastham dvitīye atisvārastham tṛitīye param tu 'prāg upāyāt' upāyavacanam vihāya mandrasvaravartamānanidhanasamīpam vacanam dvyantaroccam na kartavyam ity ayam āçayaḥ | tatra udāharaṇam (*passim*): "ehi yā 6 hā ho 5 idā" | 'na cet samānapurushavacane' iti | samānāç ca te purushāç ca samānapurushāḥ | stotragatasāmaprayoge sādhāraṇād udgātāra ity arthaḥ | teshām vacanam 'samānapurushavacanam' nidhanam ity arthaḥ | caturthodāttatamasvaram nidhanam no 'dūhitavyam ity bhāvaḥ | udūhaprayogam uktvā athai 'tallaxaṇam udāharati: "tṛitīya°..... ācaxate" iti | 'tṛitīyaprabhṛitīnām' pratilomavartamānānām tṛitīyadvitīyaprathamasvarāṇām madhye yaḥ kaçcit 'udāttatamaḥ svaraḥ' ācāryās tam 'udūham' manyante | atro 'ktam tad yathā: madhye nidhanāni nigadavṛittīni prayogas tv ādhyāya iti tathā ūhavishaye yathai 'tac caturthamandrātisvāryāṇām svarāṇām dvyantaram uccam uccam udūha iti vacanāntaram ca abhyudūhena sarvatro 'he gītirahasyavad iti | tathā ca madhyanidhanavishaye lāṭyāyanaḥ (vii., 8, 5): "ihakāra idāthakārau gītam ca nidhanasvaram hīshīsvaram ca dvyaxaram devatāç cā 'raṇye-geyeshu tāny antaḥsāmanidhanāni" iti | "tathā ca yajṇe kriyate" iti | 'yajṇe' yajṇaviçishṭa ūhagāne | tathā dvyantaroccam udūhaḥ kriyate | "araṇye geyam cā 'dhīmahe" iti uktam tadūhaḥ katham kriyate? yathā yajṇaprayogam vinā 'pi 'araṇye geyam vayam adhīmahe' tatro 'dāharaṇam: "yadyā

geyaṁ cā 'dhīmahe grāme-geyaṁ ca lāṅgalānām evai 'ke bahulam | anudāttam udāttam udāttaṁ cā 'nudāttam avṛiddham vṛiddhaṁ vṛiddhaṁ cā 'vṛiddham akṛishṭaṁ kṛishṭaṁ kṛishṭaṁ cā 'kṛishṭam ity evaṁ stotrīyatamaṁ bhavaty | athā 'pi yājñikā yajñe yuktā anudiçanty: udāttānudāttayor udāttaṁ seveta, vṛiddhāvṛiddhayor avṛiddhaṁ, kṛishṭākṛishṭayor akṛishṭam ity evaṁ stotrīyatamam bhavatī 'ti || vidyā ha vai brāhmaṇam ājagāmā: tavā 'ham asmi! tvaṁ mā

va ī" (Ār. G. i., 1, 1) | tathā "yā^{1}jjā^{2}yā^{1}jjā^{2}" (ii., 7, 4) tathā "ō^{2r} hō^{r} i tvā^{r}m ī^{d} dhi havā^{r}mahā3ē$^{?}$" (i., 2, 13) evamādīni | "grāme geyaṁ ca lāṅgalānām evai 'ke bahulam" iti | sāmavedasya sahasraçākhāmadhye rāṇāyanīyaçākhāmadhyavartinī ekā lāṅgalaçākhā | 'lāṅgalānām' lāṅgalaçākhādhyāyināṁ madhye 'eke' kālabhavinaḥ çāṭyāyaninaç ca te 'grāme-geyam' gānam api araṇye-geyavat 'bahulam' sarvam udūhanadharmeṇa prathamadvitīyatṛitīyasvarair eva paṭhanti | yathā svarāṇām paṁcamam: "hu$^{?}$ vau^{1r} ho i 2 yā^{2}j jā^{1}yā^{2}thā^{1}ḥ" (Ār. G. ii., 7, 5) | tathā vishṇoḥ svarīyāṁsi: "hā^{1r} u hō^{r} hā i 3 ā^{2}ntā^{1}rixā^{2}m sū^{1}vardivaṁ jā^{2}ganmā^{1}" (Ār. G. ii., 7, 7) | tathā subrahmaṇyasāma: "sū^{2}brahmaṇyō^{1}3m" | kiṁ ca "anudāttam.....bhavati" iti | lāṅgalaçākhināṁ madhye ye kālabhavinaḥ çāṭyāyaninaç ca te tathā sarvam udūhadharmeṇa paṭhanti | tathā te tadvyatiriktāsu çākhāsu yad anudāttasvaram axaraṁ tat sarvam 'udāttam' paṭhanti tathā 'nyaçākhāsu yad udāttaṁ tad anudāttaṁ paṭhanti | vṛiddhakṛishṭāv api svarau tadviparītaprayogeṇa paṭhanti | tathā ca pushpācāryaḥ (Pushpas. viii., 8): "kālabhavināṁ api pravacanavihitaḥ svaraḥ svādhyāye" | "tathā çāṭyāyaninām" iti | evam anyaçākhābhyaḥ viparijñāne xate 'pi teshāṁ kālabhavināṁ çāṭyāyaninām ca tat 'stotrīyatamam bhavati' atīva çubhataraṁ bhrājate ity arthaḥ | kiṁ ca yathā yayā stotrī-

pālayasvā! 'narhate mānine nai va mā dā! gopāya mā! çreyase te 'ham asmī 'ti | vidyayā sārdhaṁ mṛiyeta na vidyām ūshare vaped | brahmacārī dhanadāyī medhāvī çrotriyaḥ priyo vidyayā vā vidyāṁ yaḥ prāhaḥ tāni tīrthāni shaṇ mame 'ty | athai 'sha ārciko nigado bhavatiḥ

yayā yā devatā stūyate sā sā devatā anyaçākhibhyaḥ viparītasvarādhyayanenā 'pi stutā atīva stutaṁ manyata ity ayaṁ bhāvaḥ | "athā 'pi.....bhavati" iti asyā 'rthaḥ: asya gānasvarūpasya sāmevedasya krushṭādimandrāntaiḥ sāmasvarair gīyamānasya yāthātathyoccanīcasvaravṛiddhakṛishṭākṛishṭajñāne atīva avasaṁhāryatvād bahvabhyāse kriyamāne 'pi atīva durpāṭhatvāt tathā udāttānudāttavṛiddhāvṛiddhakṛishṭākṛishṭavijñāpakaçāstrābhāvatv(āt) prayo gānavidhau tat tatsaṁçaye prāpte tatkartṛibhiḥ katham adhyetavyam? ity āçaṇkya lāṇgalaçrutyadhyayanapramāṇam adhikṛitya yajñe 'yuktā yājñikāḥ' vedasvarūpā (ma)harshayaḥ tān gānakartṛīn upadiçanti upadeçaṁ dadatī 'ty arthaḥ | yajñeshu kaḥ yogaḥ yogamārgaḥ çiçrāya sa padārtho yeshāṁ te | athavā aviratayajñakartāra ity arthaḥ | 'yajñe yuktāḥ' ity atra chāndaso visamāsaḥ | yājñikā iti yājakāḥ yajñavidhiçixāpakā ity arthaḥ | kim upadiçanti? ucyate: "udāttānudāttayor....:...seveta" iti | 'udāttānudāttayor' madhye saṁçaye prāpta 'udāttam' uccasvaram 'seveta' yato 'nudāttas tū 'dāttād eva utpadyata iti pramāṇavat | kiṁ ca: "uccair" upalabhyamāna "udāttaḥ"; "nīcair" upalabhyamāna "anudāttaḥ" ity (Pāṇini, i., 2, 29-30) evamādi vedalok(e) bahupramāṇadṛishṭāntād uccāçraye prāpye ko hi daivaçapto nīcāçrayaṁ karoti? cakravartyāçraye vidyamāne ko hi mūḍho grāmādhipaṁ seveta? api ca: yad vyākhyātam anudāttasvara udāttād utpadyate etaddṛishṭānta(ṁ) hrasvadīrghaviçishṭe kampalaxaṇe svare vilokyam | tat kampasvarūpaṁ çīxākāraiḥ sādhū 'ktam | tad yathā:

"pūrvāṅgena hatam pūrvam parāṅgena tu dhāritam |
vyaṁjanena dvidhā bhinnaḥ svaro 'bhītas tu kampate" ||
iti (Lom. çīxā, i., 4) | tathā ca vacanāntaram api:

trayo dīrghāsu vijñeyā ye ca sandhyaxareshu vai |
"°manyā3'; 'pathyā3'; 'na indrābhyā3[1]' çeshā hrasvāḥ
prakīrtitāḥ ||

iti (Nāradaçīxā, ii., 2, 3) |
atha sandhyaxarasya: "saṁveçanas tanve3" (i., 65) "upa tvā juhvo 3 mama" (ii., 890) iti dīrghodāharaṇāni | atha hrasvasya: "pāhy ū3ta" (i., 36) "kvā3 'sya vṛishabho yuvā" (i., 142) ity evamādīni | evaṁ prakṛitivikṛitivicāre prakṛitir eva sarvatrā 'çrāyaṇīye 'ti sarvaçāstrasiddhāntaḥ | evaṁ vṛiddhāvṛiddhakṛishṭākṛishṭavicāre prāpte chandogānavyatiriktargvedādisakalaçākhāsahitasya vedacatushṭayasya sādhāraṇa(au) avṛiddhākṛishṭadevaprakṛitibhūtau āçrayaṇīyau 'anādeçe prakṛitipratyayāt' iti nyāyāt | evaṁ prakṛityāçrayapaxe dvādaçāhayajñe ārsheyadṛishṭāntāntaram apy asti | tat kim? dṛishṭāntaḥ ucyate brāhmaṇe tāvad jyotishṭomakalpaprasaṅgāt prāyaṇīyalaxaṇād atirātrād ārabhya dvādaçāhabhūtasya yajñasya somasaṁsthāsahitāni açeshataḥ ahāni klṛiptāni tan navame ahani 'akrān' (i., 529 *and* M. Br. xv., 1, 1) iti stotrīyaḥ paṭhitaḥ | tataḥ 'esha devaḥ' iti (ii., 630) daça 'rcaḥ | 'esha dhiyā' (ii., 614) ity ashṭa 'rcaḥ | 'esha u sya' (ii., 622) ity etatprabhṛitayaç catvāraḥ shaḍ ricaḥ paṭhitāḥ | paraṁ tu ashṭācatvāriṁçe stome vidhāyamāne paryāso 'vaçishyate | atra kaḥ paryāsa iti vicāre prāpte bhagavatā lāṭyāyanena: "navamasya jyotishṭomaḥ paryāsaḥ" (iii., 6, 26) iti vākyaṁ darçayitvā prakṛitibhūtasya jyotishṭomasya paryāsalaxaṇam | "pavamānasya te ṛave" (ii., 7) iti viçishṭam tricam parikalpya ashṭācatvāriṁçastomaḥ sampāditaḥ | evaṁvidhāny anyāny athā 'rsheyāṇi pramāṇām iti | paraṁ tu granthagauravabhayān no 'dāhriyante | evaṁvidhaçrutismṛitimūlavijñāpakavākyagolakapramāṇād anyeshv api tālavyapra-

1) *cfr.* ii., 748; *do.* 924; i., 128.

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ya ātriṇoty[1] avitathena karṇāvatṛiptaṁ kurvann amṛitaṁ samprāyacchaṁs
taṁ manyeta pitaram mātaraṁ ca tasmai na druhyet katamac ca nā 'hā |
'gnir iva kaxaṁ dahati brahma pṛishṭaṁ anādritaṁ | tasmai brahma na prabrūyāc |

kṛity-ā ibhāvādishv ashṭādaçasu bhāveshu mahatsaṁçaye prāpte sarvatra prakṛitir evā 'çrayaṇīyā | tad yathā: prakṛityā 'pi bhāvasaṁçaye prakṛityāçraye na doshaḥ | sandhivatpadavadvicāre sandhyadhyayanaṁ sandhivat itare padavat | ṛivarṇārbhāvavishaye ṛivarṇaḥ prakṛitiḥ | evaṁ viçeshe 'pi veditavyam | yad uktam: "udāttānudāttayor.....seveta" atra udātte vidhīyamāne uktavat kadācid viparītasvaritasyā 'tra tadā lāṅgalaçrutiparyālocanayā na virodhaḥ syāt | 'vṛiddhāvṛiddhayoḥ kṛishṭākṛiṣṭayoḥ' apy evaṁ eva veditavyam | athai 'tadvidhinā kṛitaṁ gānaṁ teshāṁ samçayaprāptānāṁ gānakartṛīṇāṁ 'stotrīyatamam bhavati' | 'stotrīyatamam' ity etad vākyam pūrvavad vyākhyeyam || iha iyaṁ sāmavedasaṁhitāsaptasvaraviçishṭā sāṅgopāṅgā darçitā punaḥ stotragatasāmasu prastāvādiviçeshaguṇaiḥ samyak pradarçitā se 'yaṁ kiṁviçishṭāya çishyāya pātrabhūtāya deye 'ty āçaṅkya ṛiksvarūpā çrutiḥ samyag āha: "vidyā ha vai.....asmi" iti | pūrvasmin kasmin kalpodayasamaye iyaṁ caturvedasvarūpavidyā sṛishṭikartṛibrahmamukhebhyo niḥsṛit(ā) satī | anāçrayabhūtā vishṇusvarūpam brāhmaṇam ājagāma 'ha vai' iti nipātadvayaṁ nīçcayena brāhmaṇaçaraṇaṁ gatavatī | taccharaṇam prāpya iti vākyam uvāca: he vishṇurūpin brāhmaṇa! tava 'aham asmi' tvadīyā 'smi bhavaccharaṇam āgatā 'smi 'mā' iti mām 'tvam pālayasva' kiṁ ca 'anarhate' ayogyāya apātrabhūtāya çishyāya punaḥ 'mānine' sābhimānine çishyāya 'mā' iti māṁ 'nai 'va mā dāḥ' mā dadasva[2]| apātrabhūtāyā 'ha(ṁ) na deye 'tyarthaḥ | 'mā' iti mām svātmany eva 'gopāya' raxā 'pararaxaṇe mama

1) A. B. D. ātrinoti C. āvrinoti 2) *sic* C.

kim prayojanam? ity āçaṅkyā 'ha: "çreyase.....asmi" iti | bhavatā 'haṁ raxitā satī 'te' tubhyam 'çreyase' asmi | çreyaḥpadārthaṁ dāyinī bhavishyāmi | ato raxasvai 'va | atha yāvajjīvam pātrabhūtaçishyo na prāpyate tadā yasmai kasmai eva deyā uta na deyā? ity āçaṅkyā 'ha: "vidyayā..... vapet" iti | ayam arthaḥ: yāvajjīvam api pātrabhūtaḥ çishyo na prāpyate tadā 'vidyayā sārdham mriyeta' vidyayā sārdham martavyam | 'ūshare na vapet' ūshare apātrabhūte 'na' upyā | kutaḥ? vidyayā saha maraṇe ūrdhvalokam api gantavyam | yathā gṛihe raxitaṁ vrīhyādinānādhānyasamūham putrapautrādiprajānām atithibhixukāṇāṁ ca upabhogārtha(m) bhavati 'ūshara'-bhūmyādyuptaṁ khalu vinaçyaty eva tathā idam vidyālaxaṇam bījaṁ svātmasvarūpe gṛihe raxitam aihikāmushmikaphaladāyam bhavati | 'ūshare' apraçastaçishye nyuptaṁ vinaçyati adholokaprāpakam bhavatī 'ty ayam āçayaḥ | atha vidyādānavishaye pātraṁ nirūpayati: "brahmacārī. ..... eti" iti | sai 'va caturvedasvarūpavidyā pātrasvarūpāṁ çishyam uddiçya punas tam brāhmaṇam prati uvāca | 'tāni' etāni mama 'tīrthāni' mama nivāsasthānāni | tāni kati? 'brahmacārī' brahmaṇi caratī 'ti 'brahmacārī' | athavā brahmacaryavidhinā 'cāryakule sarva(jñ)asyā 'cāryasya çāsvad ājñām paripālayan san sāvitrādimahānāmnīparyantāni vratāni caratī 'ti brahmacārī | punaḥ 'dhanadāyī' ācāryāya dhanaṁ deyam asyā 'stī 'ti dhanadāyī | ācāryeshṭitadhanadānaçīla ity arthaḥ | 'medhāvī' medhā prajñā vidyate yasmin asau 'medhāvī' adhītaṁ kadācid api (na) vismārayatī 'ty arthaḥ | athavā: ācāryeṇa sukhenā 'dhyāpitaṁ so 'pi çīghraṁ sukhenā 'dhīte, so 'pi medhāvī | punaḥ sa eva 'çrotriyaḥ' svakāle snānasandhyājapahomādyācāravān | punaḥ sa eva 'priyaḥ' ācāryahitarata ity arthaḥ | punaḥ 'yaḥ vidyayā vidyām prāha' | asya vākyasyā 'yam arthaḥ: gurvantaraprāptavidyāṁ nūtanagurave dattvā tadadhyāpitāṁ 'vidyāṁ yaḥ prāha' adhīte so 'pi 'mama' pātram | anena

vākyene 'dam uktam bhavati: etadbrahmacaryādisha*d*guṇaviçishṭāya tīrthapātrabhūtāya mannivāsayogyāyā 'haṁ deye 'ti siddhārthaḥ | çrutyantaram api:

"vidyā ha vai brāhmaṇam ājagāma: gopāya mā çevadhishṭe 'haṁ asmi |
asūyakāyā 'nṛijave 'yatāya mā brūyā vīryavatī tathā syām" ||

iti (Nir. ii., 4) | asmin vidyāvishayapātranirūpaṇe ṛishivākyam api dṛishṭam asti:

"kṛitajñādrohimedhāviçucikalyāṇasūcakāḥ |
adhyāpyā dharmataḥ sādhuçaktāptajñānavittadāḥ" ||

(Yājñ. i., 28) ity ādi bahūny api vacanāni santi granthagauravabhayān no 'dāhriyante | ihā 'nayā çrutyā brahmacaryādisha*d*guṇaviçishṭaṁ pātraṁ nirūpyā 'taḥ paraṁ guṇottamair vidyānidhiṁ gurum praçaṁsati: "athai 'sha.....bhavati" ity ayam arthaḥ: vidyādānasya pātranirūpaṇe yā çrutir darçitā kiṁ tāvatī evam? iti na | athā 'pi ca 'eshaḥ' vaxyamāna 'ārciko nigado bhavati' | ṛiksambandhī 'ārcikaḥ' | nigadyate jñānam anene 'ti nigadaḥ | athavā nirgataḥ avidyālaxaṇo gado vyādhir asmāt nigadaḥ | so 'yaṁ ka ity āçaṅkāyām āha: "ya.....nā 'ha" iti | yo guruḥ uktalaxaṇasya çishyasyā 'vidyālaxaṇena tamasā kaçmalenā 'pūrṇa(m) 'ātṛiṇoti' nirmala(ṁ) karoti | kena? 'avitathena' vidyāsvarūpeṇa kṛitasvattvena | atha vā 'avitathena' iti vedhanayogyaṁ lohādiracitaṁ nikṛintanasaṁjñakhanitraṁ tad vinā nirmalabhūtau | karoti kiṁ kurvan? 'avatṛiptaṁ kurvan' | tṛiptam mahat kashṭaṁ tad anutpādayan | kiṁ ca: 'amṛitaṁ samprayacchan' | ayam bhāvaḥ: karṇadvayasya[1] vidyopasiṅcane aduḥkhaṁ kurvann iti vākyeno 'pajāyate | duḥkhaṁ kim? etāvad eva phalam iti? na | kiṁ tarhi? karṇadvaye amṛitasya sampradānaṁ ku-

1) C.-pūrṇa°.

rvan 'ātṛiṇoti' | etadguṇaviçishṭaḥ amṛitadānaguruḥ kena mahāpadārthena samo mānya? ity āçaṅkyā 'ha: "tam..... mātaraṁ ca" | etad uktam bhavati | janakajananīsamo mānya ity arthaḥ | kiṁ ca 'tasmai' gurvarthaṁ yatkiṁcit putraçishyapaçvādihitakaraṁ vastu pravṛittam asti tat kadācid api 'na druhyet' tasmai iti caturthyantapadasyā 'yam bhāvaḥ | kiṁ ca "katamac ca nā 'ha" kadācid api gurudattāṁ vidyām paṭhan gurvanājñātaḥ ācāryādeçaṁ vinā 'nā 'ha' kiṁcid api çubhāçubhavākyaṁ na brūte ity arthaḥ | tathā ca çrutyantare:

"ya ātṛiṇatty avitathena karṇāvaduḥkhaṁ kurvann amṛitaṁ samprayacchan |
taṁ manyeta pitaraṁ mātaraṁ ca tasmai na druhyet katamac ca 'nā 'ha ||
adhyāpitā ye guruṁ nā 'driyante viprā vācā manasā karmaṇā vā |
yathai 'va te na guror bhojanīyās tathai 'va tāṁ na bhunakti çrutam tat" ||

(Nir. ii., 4) iti | 'avitathena' ity atrā 'pi çrutyantaram: "ṛitasya çloko badhirā tatarda karṇā budhānaḥ çucamāna āyoḥ" iti (*Ṛ*igv. 319, 8) iha gurusammānapūjalakṣaṇāṁ çrutiṁ darçayitvā atho 'ttarayā çrutyā apātraçishyādhyāpanadoshaṁ darçayati: "agnir iva.....anādṛitam" iti | 'anādṛitam' vidyālakṣaṇam 'brahma praishṭam' adhītam adhyāpitaṁ ca sat ubhayoḥ çishyācāryayor vaṁçaṁ 'dahati' | kaṁ ka iva? 'agniḥ kaxam iva' yathā 'raṇye vaṁçād evo 'tpanno 'gniḥ çabalaṁ kaxam ubhayataḥ samudbhūtavṛixatṛiṇādikam api sarvaṁ dahati ataḥ sarvadhā 'cāryabhaktirahitaḥ ālasyādidoshavāṁç ca çishyo nā 'daraṇīya iti vidhitsur āha: "tasmai.....prabrūyāt" iti | anādareṇa yo 'dhīte 'tasmai' çishyāya vidyālakṣaṇam 'brahma na prabrūyāt | 'na-pra' ity upasargasyā 'yam bhāvaḥ | evaṁvidhāyā 'pi çaraṇāyo '(k)tā iti nashṭā | yādṛiças tasya prabhāvaḥ tam pa-

chakyamānam akurvate | 'tisaṁsiddhim api gaccheta vidyayā saha jñānavān na tv enām asate dadyāt | sataç ca na vimānayed ity || athai 'tā vedasyā 'shṭāv upanishado bhavanti: vittiç co 'pastavaç ca damaç ca çraddhā ca sampraçnaç cā 'nākāçīkaraṇaṁ ca yogaç cā 'cāryaçuçrūshā rīxya kiṁcit kiṁcid brūyād iti | kim? ālasyādiyuktam eva nā 'dhyāpayet | kiṁ ca: "çakyamānam akurvate" iti | çakyamāna iti ācāryoktaṁ kartuṁ samartho 'pi yo na karoti tasmā api vidyālaxaṇam brahma na prabrūyāt | athavā yāvajjīvaparyanta(m) uktalaxaṇaçishye avidyamāne anāropitāyāṁ vidyāyām ācāryasya kathaṁ vidyāsiddhir bhavatī 'ty āçaṇkyā 'ha: "atisaṁsiddham.....salra" iti | ayam arthaḥ: uktalaxaṇe çishye avidyamāne anāropitāyāṁ vidyāyām api yadi mṛiyet tadā brahmadānena yā siddhir uktā brahmayajñenai 'vaṁ tādṛiçī(ṁ) siddhim 'ati' ākramya gacchan brahmalokam prāpnotī 'ty arthaḥ | brahmayajñabrahmadānayoḥ phalaṁ kātyāyaneno 'ktam | tad yathā (Kh. xiv., 9-14):

"ṛicaḥ paṭhan madhupayaḥkulyābhis tarpayet surān |
ghṛitāmṛitaughakulyābhir yajūṁshy api paṭhan sadā ||
sāmāny api paṭhan somaghṛitakulyābhir anvaham |
medaḥkulyābhir api ca ātharvāṇgirasaḥ paṭhan ||
māṁsaxīraudanamadhukulyābhis tarpayet paṭhan |
vākovākyam purāṇāni itihāsāni cā 'nvaham ||
ṛigādīnām anyatamam eteshāṁ çaktito 'nvaham |
paṭhan madhvājyakulyābhiḥ pitṛīn api ca tarpayet ||
te tṛiptās tarpayanty enaṁ jīvantam pretam eva ca |
kāmacārī ca bhavati sarveshu śurasadmasu ||
gurv apy eno na taṁ spṛiçet paṇktiṁ cai 'va punāti saḥ |
yaṁ yaṁ kratuṁ ca paṭhati phalabhāk tasya tasya ca" ||

iti brahmayajñaphalaṁ darçayitvā atha brahmadānaphalaṁ darçayati sa eva:

"vâsupūrṇā vasumatī trir dānaphalam āpnuyāt |
brahmayajñād api brahmadānam evā'tiricyate" ||

(*do:* 15.) ity uktārtham eva niçcayīkaroti | "jñānavān..... dadyāt" ity ayam arthaḥ: yataḥ atadarhaçishyādhyāpane vaṁçadahanākhyo dosho darçitaḥ tathā ca vidyāsahamaraṇe brahmaprāptilaxaṇā siddhir uktā iti 'jñānavān' ācāryaḥ 'asate' asacchishyāya 'enām' brahmalaxaṇām vidyām 'na dadyāt' | tathā ca rahasyopanishat: "tad dhai 'tad brahmā prajāpataya uvāca prajāpatir manave manuḥ prajābhyas tad dhai 'tad uddālakāyā 'ruṇaye jyeshṭhāya putrāya pitā brahma provāca. idaṁ vā 'va tajjyeshṭhāya putrāya pitā brahma prabrūyāt prāṇāyyāya vā 'ntevāsine. nā 'nyasmai kasmaicana yady apy asmā imām adbhiḥ parigṛihītāṁ dhanasya pūrṇām dadyād etad eva tato bhūya ity etad eva tato bhūyah" iti (Chānd. up. iii., 11, 4-6) atrā 'sacchishyavidyādāne mahaddoshaṁ darçayitvā atha sacchishyādhyāpanaṁ dṛiḍhayati: "sataç ca.....vimānayet" iti | 'sataḥ' sacchishyān brahmacaryādiguṇayuktān aniçam ācāryahite ratāṁç ca 'na vimānayet' adhyāpayed eve 'ty arthaḥ | iha çishyasyā 'rhatām anarhatāṁ ca pratipādya tataḥ prakārāntareṇā 'parayā çrutyā vidyādhikāriṇaṁ nirūpayati: "athai 'tāvad..... ca" iti | 'atha' pūrvoktā vedādhyayanavidhiprāptaye ye tāḥ procyamānāḥ 'ashṭa'-saṅkhyākāḥ 'upanishadaḥ' upanishadbhiḥ pratipāditāḥ adhikāriṇo vartante te | 'vittiḥ' vidyate 'naye 'ti vittiḥ prajñe 'ty arthaḥ prajñāvān adhyāpya ity āçayaḥ | athavā vittam eva 'vittiḥ' ācāryaprārthitadaxiṇā ity arthaḥ | 'upastavaç ca' ācāryasya stavanam 'upastavaḥ' | 'damaç ca' sāvitrādimahānāmnyantaiḥ vrataiḥ çarīra-'damaḥ' | 'çraddhā ca' vidhyādhyayanaçraddhā ācāryabhaktiçraddhā ca | yady api çraddhā prasiddhā tato 'pi nirvacanīyā | atra kiṁ nirvacanam? ucyate tāvan nighaṇṭukāraiḥ (iii., 10): "baṭ çrat satyam" | çraddadhātī 'ti çraddhā | atro 'bhayaprakārā çraddhā ācāryabhaktisaṁbandhinī ca | yataḥ

ce 'ti | tad etat kaukurunder vacanam vedayante | tribhiḥ paryāyaiḥ yaḥ sampūrṇam paçyati chandasto devatāto nigamata iti sa mantradarçī bhavaty | atha ya etair asampūrṇam paçyati sa gāthādarçī bhavati | te khalv ima eva[1] pūrvair ācāryaiḥ proktā dharmāḥ; proktā dharmāḥ || 3 ||

çraddhāpuraḥsaram anushṭhitam evā 'dhyayanādi sarvam satkarma manasi avadhāritum çakyate atha cā 'tmasaṁskārāya pradyotate ca ataḥ çraddhāpuraḥsaram evā 'dhyayaṇādi sarvam anushṭheyam iti siddhārthaḥ | tathā ca rahasyopanishatṛik: "yadā vai çraddadhāty atha manute nā 'çraddadhan manute çraddadhad eva manute çraddhā tv eva vijijñāsitavyā" iti (Chānd. up. vii., 19, 1) ato guruṇā 'pi çraddhāvān evā 'dhyeyaḥ adhyāpyaḥ | 'sampraçnaḥ' athavā 'dhītasyā 'rthavijñānārtham sampraçnaḥ' | yato 'jñātārthavedādhyayane çrutyai 'va mahān dosho pradarçitaḥ vijñātādhyayane mahat phalam uktam cā 'to vedajñānārthasyā 'vaçyam sampraçnaḥ kartavyaḥ | tathā ca (Nir. i., 18):

"sthāṇur ayam bhārahāraḥ kilā 'bhūd adhītya vedam na vijānāti yo 'rtham |
yo 'rthajña iti sakalam bhadram açnute nākam eti jñānavidhūtapāpmā ||

yad gṛihītam avijñātam nigadenai 'va çabdyate |
anagnāv iva çushkaidho na tu jvalati karhicit" ||

iti | 'anākāçīkaraṇam' prāyaḥ vidyāyāḥ adacchishyāya aprakāçīkaraṇam | 'yogaḥ' prāptayā vidyayā sahasād eva sthātavyam ity ayam āçayaḥ | tathā ca smaraṇam:

vedasvīkaraṇam pūrvam vicāro 'bhyasanam japaḥ |
taddānam cai 'va çishyebhyo vedābhyāso hi pañcadhā ||

1) B. evam eva.

(Daxasmṛiti, 42) iti anena vākyene 'dam uktam bhavati: vicārapuraḥsaram eva taddānaṁ tadā 'bhyased ity arthaḥ | anyathā vismṛitir bhavati vismṛitau tu mahān dosho dṛishṭaḥ | tathā ca yogīçvaraḥ (Yājñ. smṛiti, iii., 228):

"gurūṇām adhyadhixepo vedanindā suhṛidbadhaḥ |
brahmahatyāsamaṁ jñeyam adhītasya ca nāçanam" ||

iti | 'ācāryaçuçrūshā ca' ācāryavākyaparipālanam eva 'ācāryaçuçrūshā' | yataḥ anyāsv apy upanishatsu ayam evā 'rthaḥ pratipāditaḥ tathā ca satyakāmagautamavishaye: "tam upanīya kṛiçānām abalānāṁ catuḥçatā gā nirākṛityo 'vāce 'māḥ saumyā 'nusaṁvraje 'ti. tā abhiprasthāpayann uvāca: nā 'sahasreṇā 'vartaye 'ti. sa ha varshagaṇam provāsa tā yadā sahasraṁ sampeduḥ "ityādi (Chānd. up. iv., 4, 5) | tathā satyakāmopakosalavishaye: 'upakosalo ha vai kāmalāyanaḥ satyakāme jābāle brahmacaryam uvāsa tasya ha dvādaça varshāṇy agnīn paricacāra" iti (Chānd. up. iv., 10, 1) | ihā 'nayā çrutyā çishyārhatām anarhatāṁ ca nirūpya brahmayajñam brahmapradānaṁ ca nirūpya atha vedasya chandodaivatādivijñānapuraḥsaram adhyayanaṁ nirūpayati: "tad etat..... bhavati" iti | 'tad etat' adhyayanam adhikṛitaṁ tad uddiçya purāṇā ādyā ācāryāḥ 'kaukurundeḥ' maharsheḥ 'vacanam' upadeçam 'vedayante' vijñāpayante | tān vedādhyāpakartṛīn pratī 'ti vākyaçeshaḥ | kiṁ ca: 'ca' ity apexāyām āha 'yaḥ' adhyayanakartā 'tribhiḥ' prakāraiḥ vedoktakarma 'sampūrṇam' samṛiddham 'paçyati' sa evā 'dhyayanakarmakartā 'mantradarçī bhavati' samproktaphalavān bhavatī 'ty arthaḥ | taiḥ kaiḥ' 'tribhiḥ paryāyaiḥ? chandastaḥ' chando vedāḥ tair yathoktair vedamantraiḥ devatā mantrāntarbhūtās; tatsvarūpavijñānāt | atha vā 'rthāntaram: 'chandastaḥ' iti chandāṁsi gāyatrādīni teshām utpattivarṇadaivatagotrajñānāt samṛiddhim 'paçyati' | 'devatātaḥ' iti stutyejyā devatā pradhānabhūtās; tatsvarūpa-

vijñānāt | 'nigamataḥ' iti ṛishimantrārthabrāhmaṇādivijñānāt | kim uktam bhavati? ucyate: yaḥ brāhmaṇaḥ mantracchandodaivatārshabrāhmaṇamantrārthān viditvā vedoktaṁ karma karoti tasyai 'va samṛiddhaṁ karma bhavatī 'ti siddhārthaḥ | yathā ca brāhmaṇāntaram: "yo ha vā aviditārsheyacchandodaivatabrāhmaṇena mantreṇa yājayati vā 'dhyāpayati vā sthāṇuṁ vā 'rchati gartaṁ vā 'padyati pra vā mīyate pāpīyān bhavati yātayāmāny asya cchandāṁsi bhavanti" (Ārsheyabr. i., 1) iti | chandogapariçishṭe 'pi:

"padam pādaṁ vidhām mātrāṁ chando vijñāya daivatam |
ārshaṁ ca brāhmaṇaṁ cai 'va tataḥ sāma prayojayet" ||

iti | "atha ya.....bhavati" iti | yaç ca 'etaiḥ' pūrvoktaiḥ chandodaivatādibhiḥ 'asampūrṇam' nyūnātiriktam 'paçyati sa gāthādarçī bhavati' dāravīvīṇotpannagānaprayog(ī) 'ty arthaḥ | tatra tu daivatārshabrāhmaṇādi na sambhavati | yadavijñānasya nindāvākyam pūrvavyākhyānena darçitam evā 'sti | atra sakalavedādhyayanavidhim uktvā atha yad uktaṁ tat sarvam upasaṁharati: "te...dharmāḥ" iti | ayam arthaḥ: asmin brāhmaṇe ime adhyayanādhyāpanavidhidharmā uktās te sarve 'dharmāḥ' pūrvaiḥ purāṇaiḥ sakalakalpasādhāraṇaiḥ ādyaiḥ vyāsanāradakapilamanukaçyapadattātreyādibhiḥ jagadīçvarasvarūpaiḥ tadādhyāyanādikāribhiḥ khalu 'proktāḥ' vistarato darçitā ity ayam āçayaḥ ||

|| sakalavedārthacchāndogye saṁhitopanishadbhāshye sāmavedasvarūpe vedādhyayanavarṇane tṛitīyaḥ khaṇḍaḥ || 3 ||

dānena sarvān kāmān avāpnoti cirajīvitvaṁ | brahmacārī rūpavān ahiṁsra upapadyate | svargyam parṇāçanād divicaraḥ payobhaxaḥ sthānavīrāsanād vittavān pitṛimātṛiguruçuçrūshādhyānavānt svargī | yaḥ kāṇcanadātā yāvān u vai rasas tāvān ātmā sa | esha ima eva lokān ayaṁ salokaḥ sa pratishṭhita eva[1] bhavati pratishṭhita iva

Iha pūrvasminn adhikaraṇe sakalasāmavedasvarūpavarṇanavicārāḥ pratipāditāḥ tathā vidyāpātrāpātrasvarūpaṁ ca nirūpitam ataḥ paraṁ gurudaxiṇāprasaṇgena anyad api payovratāditapaçcaraṇādiphalaṁ ca nirūpayati: "dānena..... cirajīvatvaṁ ca" iti | uktalaxaṇaḥ çishyaḥ brahmacaryādivratapālanena gurusakāçāj jṇānapuraḥsaraṁ savicārāṁ vidyām adhikṛitya gurvīpsita-'dānenai' vo 'ktān 'sarvān kāmān avāpnoti' ity arthaḥ | 'cirajīvitvam' pūrṇajīvitvaṁ ca tenai 'vā 'pnoti | athavā çishyāya vidyādānena īpsitān 'sarvān kāmān avāpnoti' çatāyush(o) bhavati "brahmacārī rūpavān ahiṁsra upapadyate" iti | ṛitāv eva jāyopāyī so 'nyajanmani jāyata ity arthaḥ | "svargyam parṇāçanāt" iti nanu 'rūpavān' tejasvī rogādinā 'ahiṁsraḥ' utpadya parṇāçanavidhinā yo vedam adhīte so 'nyajanmani 'svargyam' svargabhavaṁ phalaṁ prāpnoti | "divicaraḥ payobhaxaḥ" iti payovratavidhānena yo vedān adhīte so 'yam divicaraḥ sarveshu svargalokeshu kāmacāro bhavati | "sthānavīrāsanād vittavān" iti | asya vākyasyā 'yam arthaḥ: vedasvīkārānantaram ekapradeçe 'vīrāsana'-vidhinā yo brahmayajṇarataḥ tasmād adhyayanalaxaṇakṛid-'vīrāsanād' anyajanmani īpsita-'vittavān' bhavati | "pitṛi.....svargī" iti pitṛimātṛiguruçuçrūshāyāṁ yāvajjīvam 'dhyānam' vidyate yasya so 'sau | sa jīvann api 'svargī bhavati' svargārhāṇi sukhāni prāpnotī 'ty arthaḥ | iha tapaçcaraṇavidhinā brahmayajṇavidhānam pratipādya ataḥparam pūrvādhikṛitām eva guru-

1) A. C. iva.

hy ayaṁ loko | 'tha yad uttaraṁ sā dyaur mūrttimatsu gṛiheshv abhijāyate |

trīṇy āhur atidānāni: gāvaḥ pṛithvī sarasvatī |

narakād uddharanty ete japavāpanadohanād ||

upasparçanāt | shaḍbhāgaṁ karakaṁ yaḥ prayacchaty apipāsitaç ca mriyate somapaç cā 'bhijāyate; somapaç cā 'bhijāyate || 4 ||

daxiṇām ādiçati "yaḥ kāṇcanadātā.....saḥ" iti vedavratasamāvartanasnapanānte 'yaḥ' guroḥ 'kāṇcanadātā' kāṇcanaṁ suvarṇaṁ dadāti yaḥ 'yāvān' yādṛiçaḥ çuddhasuvarṇasya 'rasaḥ tāvān ātmā bhavati ādityāntarvartī hiraṇmayaḥ purusho bhavatī 'ty ayam āçayaḥ | kiṁ ca "esha.....lokāḥ" iti yaḥ kāṇcanadātā saḥ 'eshaḥ' ye indrādayaḥ ye lokāḥ 'ayam' tatsamāno bhavatī 'ti | ādityavat sarvalokavyāpako bhavatī' ty arthaḥ | "ayam.....bhavati" iti pūrvoktasya phalāntaram eva pratipādayati: 'ayam' suvarṇadātā 'salokaḥ' sa parair vargaḥ 'supratishṭhita iva' bhavati | asmin pratishṭhāloke bhūloke jīvann eva bhūrlokasamāno bhavatī 'ty ayam āçayaḥ | atha uktasya hetum pratipādayati "pratishṭhita.....lokaḥ iti | yad uktaṁ pūrvavākye suvarṇadātā bhūrloke jīvann eva bhūrlokasamāno bhavati ca kutaḥ bhavati? 'hi' yataḥ kāraṇāt 'ayaṁ' bhūrlokaḥ sarveshu çāstreshu pratishṭhāvācakaḥ ataḥ so 'pi pratishṭhāloke supratishṭhita iva bhavati | "atha yad..... abhijāyate" iti | 'atha' anantaraṁ bhūlokabhogānantaraṁ bhūrlokāt 'uttaram' ūrdhvam 'sā' yā 'dyauḥ' tasyāṁ divi 'mūrttimatsu' divyadehalakṣaṇeshu 'gṛiheshu' 'abhijāyate' ādityavat sarvadevamayo bhavatī 'ty arthaḥ | "trīṇy..... sarasvati" iti sarvajñā ācāryāḥ 'trīṇi' dānāni suvarṇadanād api phalatvenā 'dhikāny āhuḥ' | adhikatvena vadanti | tāni kāni? pūrvaṁ vā tāvat 'gāvaḥ' atha 'pṛithivī' atha 'sarasvatī' | ataḥ çaktimān suvarṇadānānantaraṁ tān api dadyād ity

ayam āçayaḥ | "narakād uddharanty.....°dohanād" upasparçanalaxaṇaphalāt 'ete' guravaḥ dātṛipitṛīn 'narakād uddharanti' 'sarasvatī'-laxaṇadānena | athavā tatpustakadānena 'japa'-laxaṇaphalam abhijāyate tasmāj japalaxaṇaphalād uddharanti 'sarasvatī'-laxaṇadānena | bhūmidānena sakalaprāṇijīvanabhūtavījāvāpanarūpāt phalāt narakasthān uddharanti.| dhenudānena paramatṛiptikarasakalarasavaradohanarūpāt phalād yathā 'upasparçanāt' tadutpannaparamapavitraçakṛinmūtropasparçanād gosukhakārikaṇḍūyanādibhakt(e)ç ca narakasthān uddharanti | "shaḍbhāgam.....cā 'bhijāyate" iti uktalaxaṇaḥ çishyaḥ vedādhyayanānantaraṁ gurvīpsitoktahiraṇyagavādidaxiṇāṁ dattvā gurvanujṇayā gṛihāçrame pravartamānaḥ san arjitasya dhanasya 'shaḍbhāgam' shashṭhāṁçaṁ guruve 'karaka'-laxaṇam 'prayacchati' dadāti sa iha loke 'apipāsitaḥ' sakalatṛishṇārahitaḥ sakalakāmasampūrṇaḥ çatāyuç ca 'mriyate' | kiṁ ca ūrdhvam 'somapaḥ' amṛitapaḥ jāyate | vasurudrādityātmako jāyata ity arthaḥ yataḥ brāhmaṇāntare: "athai 'shā candramasaḥ xayavṛiddhir bhavati" (Shaḍv. Br. v., 6) ity etasminn adhikaraṇe vasurudrādityā eva somapā uktā | tad yathā 'taṁ devā divyena pātreṇā 'dityāḥ prathamaṁ paṇcakalaṁ paṇcamīṁ bhaxayanti 'te 'ntarīxeṇa pātreṇa taddvitīyaṁ paṇcakalaṁ daçamīm bhaxayanti' iti (*do:*) || 4 ||

|| sakalavedārthaprakāçakachāndogyasaṁhitopanishadbhāshye gurudaxiṇādhikāre caturthaḥ khaṇḍaḥ ||

atha hiraṇyam evā 'paḥ kanako bhavati sahasraṁ labhate | 'thai 'shā yajanīye 'hani saptacchandā | athai 'shā 'gnir upasamāhito bhavati | brahmacārī bhaixaṁ carati nivedyaṁ labhate tishṭhaty ahaḥçesho bhavati | vratam iti sārasvatam | annam prajāpatim apṛicchat:

Iha pūrvasminn adhikaraṇe sakalavedalaxaṇa(ṁ) tathā dānalaxaṇagurudaxiṇāvidhiṁ nirūpyā 'tha saṅketapadaiḥ pariçeshavidhiṁ nirūpayati | ayam ucyamānaḥ saṅketarūpaḥ sarvo 'pi kartṛikarmapadaiḥ sākāṇxaḥ bahvarthaḥ atīvagūḍhārthaḥ | tad yathā: "atha hiraṇyam.....labhate" iti | atra karma mātram uddishṭam: yena purusheṇa 'hiraṇyam āpaç' ca dattāḥ sa çarīrānte 'kanakaḥ' ādityāntarvartī hiraṇyapurushasamāno bhavati | kiṁ ca iha janmani 'sahasram' asaṅkheyaṁ sakalasatkarmasādhakahiraṇyagavādidhanam 'labhate' prāpnotī 'ty arthaḥ | "athai 'shā.....saptacchandā" iti | atrā 'pi karma mātram: 'eshā' adhikṛitā 'saptacchandā' vedalaxaṇā vidyā darçapaurṇamāsayor 'yajanīye 'hani' agnyādisakaladevatātushṭaye ājyacarupuroḍāçaiḥ sadaxiṇā prayoktavye 'ty ayam āçayaḥ | "athai 'shā.....bhavati" atha phalāntaram: anagnimaty api dvije yatra 'eshā' sāmalaxaṇā 'saptacchandā' vidyā 'sti atrā 'kṛite 'py agnyādhāne vedasāmajapair eva çrautāgniḥ 'samāhito bhavati' darçapaurṇamāsādiyajñair api ishṭaṁ bhavatī 'ti tātparyārthaḥ | tathā ca brāhmaṇam: "prathamatrivargaṁ navakṛitvo navakṛitvo gāyed; evaṁ sadā prayuñjāno 'gnyādheyam avāpnoti | 'indrāya pavate madaḥ' iti pavamānahavīṁshy etena kalpena | 'svar mahāḥ svar maya' ity etābhyām darçapaurṇamāsau[1]" (Sāmavidhānabr. i., 3, 2-5) ity evamādi | "brahmacārī.....labhate" iti uktalaxaṇa-'brahmacārī' vedādhyayanaṁ kurvan 'bhaixaṁ carati' paraṁ tu 'nivedyam' guruniveditaṁ bhaixam 'labhate' | nindyāçana-

1) *Read* "°sāv etenai 'va kalpena".

çaṇkānivṛittaye guruvīxitam açnātī 'ty ayaṁ bhāvaḥ | "tishṭhaty ahaḥçesho bhavati" iti bhixāçanānantaram 'ahaḥ' ahani gurvādeçaparipālanārthaṁ gurusamīpa eva 'tishṭhati' kiṁ ca 'ahaḥçesho bhavati' sandhyāvandanahomābhivādanādiçeshakarma karoti bhavatī 'ty arthaḥ | "vratam iti sārasvatam" iti | aneno 'ktavidhinā yo vidyām abhyasyet tasya 'sārasvatam' sarasvatīsambandhivad vratam ācīrṇam bhavatī 'ty arthaḥ | "annaṁ prajāpatim apṛicchat; pṛicchāmi tvām iti vām iti vā" iti | purā kaçcit purāṇaḥ ādyaḥ ṛishiḥ vedārthajñaḥ 'annam' vidyāyāḥ upabhogārham phalaṁ dhanājinavidhiṁ cā 'nusmṛitya 'prajāpatim apṛicchat' praçnaṁ kṛitavān kiṁ kṛitvā: he prajāpate ity āmantrya | athavā he 'vāma' sarvadā çreshṭha iti 'tvām' vedādhyayanalaxaṇaphalaṁ dhanājinavidhiṁ ca 'pṛicchāmi' etad vākyaṁ saṇketapadaiḥ atīvākāṇxāgūḍhārthaṁ ca uttaravākyārthenā 'vispashṭaṁ dyotate | tena vedārthajñena pṛishṭaḥ prajāpatir uttaram āha: "sarvatra.....bhavati" iti | ayam arthaḥ: vedavidhijñaḥ brāhmaṇaḥ 'sarvatra' sarvāvasthāyām api anishiddha-'dānapratigrahaḥ' san 'somayājī bhavati' | evaṁvidhaḥ 'somayājī' dhanavṛiddhikṛishigoraxaṇādixattriyavaiçyavṛittirahitaḥ praçastadānapratigrahaḥ san 'somayājī bhavati' sa 'apīto bhavati' jarāmaraṇādidharmair agrasto bhavatī 'ty arthaḥ | anena vākyene 'dam uktaṁ bhavati: satpratigraha ityādi tenai 'va dhanena s(o)masaṁsthājyotishṭomādibhir yajñair yashṭavyam iti | athavā 'rthāntaram: yaḥ 'sarvatra dānapratigrahaḥ' kṛishṇājinameshyādyapraçastasarvadānapratigrahaḥ san 'somayājī bhavati' tena dhanena pītaḥ somo 'py apīto bhavati iti prajāpatinā pūrvavākyottaraṁ dattam | ataḥ idaṁ brāhmaṇam eva prajāpatiguṇastavanamisheṇa sa tadgranthādhyayanajñānalaxaṇaṁ phalaṁ pradarçayati: "khaluta.....ekam" iti | pūrvaṁ tāvat prajāpatimahimā stūyate 'khalutaḥ' niçcayād etat sarvam 'idam saḥ' eka ekaḥ pūrvavākyādhikṛitaḥ prajāpatir eva | tathā ca

pṛicchāmi tvām iti vām iti vā | sarvatra dānapratigrahaḥ somayājy apīto bhavati | sa khaluta etam prajāpatir vā idam ekam ahnaḥ xitayaḥ purusho vā 'yam īçvaro 'bhijāyate | 'nākāçīkaraṇam ca caturṛico bhavati[1]) ya evaṁ veda; ya evaṁ veda || 5 ||

|| Iti Saṁhitopanishadbrāhmaṇaṁ sampūrṇam ||

çrutyantaram: "prajāpatir vā idam eka āsīn nā 'har āsīn na rātrir āsīt" (M. Br. xvi., 1, 1) iti | tathā vedalaxaṇasarvavāco vivaraṇe aparā çrutiç ca tad yathā: "prajāpatir vā idam eka āsīt tasya vāg eva svam āsīd vāg dvitīyā sa aixate 'mām eva vācaṁ visṛijai" (*do:* xx., 14, 2) iti | atra 'etam ekam' iti chāndaso liṅgavyatyayaḥ | "ahnaḥ xitayaḥ" iti | xitayaḥ pṛithivyādisthitayaḥ | 'ahnaḥ' prajāpateḥ ahnā vibhāgaḥ | tathā ca brāhmaṇāntaram: "sahasrayugaparyantam ahar brāhmyaṁ yad ucyate" iti (Devatādh. 3.) | etaiḥ stavanaiḥ pūrvam prajāpatimahimānam prastutya uttaravākyena asya granthasya vettāram prajāpatyādipurushatrayasamānaṁ nirūpayati: "purusho.....'bhijāyate" iti | ayam arthaḥ: asya granthasya vettā sa 'purushuḥ': "sahasraçīrshāḥ-sahasrāxaḥ-sahasrapāl"-laxaṇo nārāyaṇātmakaḥ 'purushaḥ' abhijāyate vā | athavā 'ayam' pūrvavākyādhikṛitaḥ prajāpatir jāyate | athavā daçabhujaḥ paṁcavaktraḥ "īçvaro 'bhijāyate" ity arthaḥ | "anākāçikaraṇaṁ ca" iti | ayam arthaḥ: yataḥ etacchāstrajṇānād īçvaralokaprāptilaxaṇam phalam uktam ataḥ idaṁ jṇānam 'anākāçikaraṇam' anadhikāribhyo na prakāçyatī 'ty ayam bhāvaḥ | "caturṛico.....ya evaṁ veda" iti | 'yaḥ' etadgranthoktaṁ sarvaṁ 'veda' vijānāti sa 'caturṛico bhavati' | atra ṛikçabdaḥ ṛigadhishṭhānabhūtavedacatushṭayavācakaç caturvedasvarūpo bhavatī 'ty arthaḥ | athavā 'caturṛicaḥ' ity atra ṛikçabdaḥ abhojyabhojanadushpratigrahala-

1) A. B. bhavanti.

xaṇamahāpātakaprāyaçcittabhūtagaushūktāçvasūktaçuddhāçuddhīvadvayasāmacatushṭayavācakaḥ | asmin paxe vyākhyānam: 'yaḥ' asya granthasya vettā sa gaushūktāçvasūktaçuddhāçuddhīyopalaxitacatuḥsāmasvarūpo bhavati | etāvatā kim uktam bhavati? asya granthasya vettuḥ abhojyabhojanadushpratigrahādijātaṁ mahat pāpaṁ vinaçyati | tad yathā: "çuddhāçuddhīye bhavataḥ indro yatīn sālāvṛikeyebhyaḥ prāyacchat | tam açlīlā vāg abhyavadat so 'çuddho 'manyata | sa ete çuddhāçuddhīye apaçyat | tābhyām açuddhyad yad eva bahu pratigṛihṇāti yad annam atti yad açuddho manyate tad etābhyām çuddhyati | gaushūktaṁ cā çvasūktaṁ ca bhavato gaushūktiç cā 'çvasūktiç ca bahu pratigṛihya garagirā 'vamanyetāṁ tāv ete sāmanī apaçyatāṁ tābhyāṁ garaṁ niraghnātāṁ yad eva bahu pratigṛihṇāti yad garaṁ girati yad anannam atti tad etābhyām nihite" iti (M. Br. xix., 4, 6-7) | athavā 'caturṛicaḥ' iti "tarat sa mandī" (ii., 407-410) iti | yaḥ ayam pratyahaḥ prāyaçcittarūpaḥ 'caturṛicaḥ' taduktaphalādhikārī bhavati | tat phalam api "dhvasrayoḥ purushantyoḥ" (ii., 409) iti etāṁ ṛicam adhikṛitya brāhmaṇeno 'dāhṛitam | tad yathā: (M. Br. xiii., 7, 12-13) "dhvasre vai purushantī tarantapurumīḍhābhyāṁ vaidadaçvibhyāṁ sahasrāṇy adicchatāṁ tāv aixetāṁ kathaṁ nāv idam āttam apratigṛihītaṁ syād iti tau pratyaitām dhvasrayoḥ purushantyor ā sahasrāṇi dadmahe tarat sa mandī dhāvatī 'ti | tāto vai 'tat tayor āttam apratigṛihītam abhavad āttam asyā 'pratigrahītaṁ bhavati ya evaṁ veda" iti | yāskenā 'pi vyākhyātam (?) "tarati sa pāpaṁ sarvaṁ tarat sa mandī dhāvati gacchaty ūrdhvaṁ gatim" iti ||

idam pramāṇam ādṛitya purā 'cāryair vidāṁ varaiḥ |
sāmasambandhiçāstrāṇi sukṛitāny arthavistarāt ||

bhagavannāradenā 'pi svaraçāstraṁ suvistaram |
lomaçapramukhaiç cā 'pi nānā çīxāḥ prakalpitāḥ ||

ṛiktantraṁ sāmatantraṁ ca pushpaṁ cā' pi suvistaram |
sāmnām punas tathā mātrālaxaṇaṁ samudīritam ||

yajñārthasamavetais tadyajñavidhyarthadīpikaiḥ |
etad bījaṁ samālokya sāmabhaktyādikalpitam ||

gurubhaktiprasaṅgena çishyadharmās tatho 'ditāḥ |
anyair munivaraiç cā 'pi yaiḥ kaiçcit samudāhṛitāḥ ||

çishyadharmā dānadharmā vidyādānapraçaṁsakāḥ |
anye 'pi ye muniproktā asmāt te 'pi samuddhṛitāḥ ||

yathai 'kasmāt pradīpāt tu dīpaçreṇiḥ pravartate |
tathai 'tasmāt pradīpāc ca granthaçreṇiḥ suvistṛitā ||

idaṁ dīpam samālokya brahmayajñaṁ samācaret |
trayīyajñaṁ ca yo vidvān tasyai 'va saphalaṁ khalu ||

yathā prajvālito dīpo rājate sa gṛihāṅgaṇe |
tathā 'yaṁ sāmadīpas tu bhrājate sanmakhāṅgane ||

yathā 'kāçāsthitaç candro janāhlādakaro bhuvi |
tathe 'daṁ candravad yajñe chandogāhlādakṛid bhavet ||

vāguktas tu yathā vishṇuḥ sarvapātakanāçakṛit |
saṁhitopanishacchāstraṁ sujñānaṁ ca tathā bhavet ||

garbhitārtham idaṁ çāstraṁ saṅketapadavistṛitam |
vishṇum praṇamya yo 'dhīte tasyai 'vā 'rthapradam bhavet ||

vishṇur manasi yeshāṁ syāt karmārambhe varapradaḥ |
teshāṁ karmāṇi sidhyanti vinā 'yāsena sarvadā ||

çrīvaṁçabhūshaṇaṁ vastujñānavijñānabhājanam |
trayyarthadīpakaṁ sāmabrahmavijñānabhāskaraḥ ||

dharmātmā dharmakṛit sāxāc chrīsadāphalajaḥ çivaḥ |
sarvajṇo varadaḥ çrīmān samāmṛita(ḥ) sa me priyaḥ |
namaskṛito yato vishṇur granthārambhe 'rthadīpikaḥ |
ataḥ sampūrṇatām etad bhāshyaṁ prāptaṁ vinistṛitam ||
sāmabrahmarasepsūnāṁ tadrasy(ā)mṛitatṛiptaye |
saṁhitopanishadbhāshyaṁ sukṛitaṁ vishṇusūnunā ||
çāstram etat samālokya yo yajṇena vinā 'caret |
kadācit tasya yajṇeshu saṁrodho no 'pajāyate |
sarvān kāmān avāpye 'ha parabrahmā 'dhigacchati ||

|| Sakalavedārthaprakāçakasvataḥsiddhārthacaturdaçavidyākuçalaçrīvaṁçabhūshaṇadvijarājabhaṭṭaçrīvishṇvātmajaviracitaṁ chāndogyasaṁhitopanishadbhāshyaṁ samāptam ||

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abhi — (*pass.*) 4. 5.
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japavāpanālohana 4.
jñānavat 3.
⌒jyā 1.
°jyāni 1.
jyotis 2.

T.

tathā 1. 3.
tad 1. 2. 3. 4.—tad yad 1.
— vat 2.
°tamaska 2.
tāvat 4.
*tīthenāvā 2.
tīrtha 3.
tu 2. 3.
⌒*tṛin*
ā — ꝑ.
*tṛ*itīya (svara) 2.
*tṛ*itīyaprabhṛiti 3.
tri , 1. 3. 4.
tvad 3. 5.

D.

dama 3.
°darçin 3.
⌒dah 3.
⌒dā 3.
°dā*tṛ*i 4.
dāna 4.
dānapratigraha 5.
⌒diç
anu — 3.

divicara 4.
dīpti 2.
dīrghakarshaṇa 2.
dṛiç 3.
(*caus.*) 2.
deva (*pl.*) 1.
devatātas 3.
devasaṁhitā 1.
devahū 1.
°dohana 4.
dyo 4.
druh 3.
dvitīyasvara 2.
dvyantara 3.

Dh.

dhanadāyin 3.
dharma 3.
°dhyānavat 4.
dhyai 1.

N.

na 3.
naraka 4.
nikrandita 1.
nigada 3.
nigamatas 3.
nidhana 3.
nidhanasāmānya 3.
nirudita 1.
nivṛitta 2.
nivedya 5.

P.

pad
upa — 4.
payobhaxa 4.
paroxa 2.
°paroxa 1. 2.

paroxapratyaxa 1.
parnāçana 4.
paryāya 3.
paç 3.
paçavya 1.
°paçavya 1.
paçumat 1.
pā
(*caus.*) — 3.
pitṛi 3.
— mātṛiguruçuçrūshādhyānavat 4.
putryapaçavya 1.
purusha 3. 5.
pūrṇakha 1.
pūrva 3.
° — 2.
pṛicch 5.
pṛithivī 4.
pṛishṭa 3.
praja (*pl.*) 1.
Prajāpati 5.
praṇāmita 2.
°pratigraha 5.
pratishṭhita 4.
prathamadvitīyatṛitīyasvara 2.
prathamasvara 2.
prabhagṇá 1.
°prabhṛiti 3.
prayoktavya 2.
pravṛitta 2.
prastāva 2.
prāk 3.
prācyapāṇcālī 2.
priya 3.
prokta 3.

B.

bahula 3.
bahuvibhagna 1.
brahman (*neut.*) 3.
brahmacārin 3. 4. 5.

brahmavarcasin 1.
brahmavarcasya 1.
brāhmana 3.
brū
pra — 3.

Bh.

bhakāra 2.
°bhaxa 4.
bhā 2.
°bhāga 4.
bhāsvat 2.
bhū 1. 2. 3. 4. 5.
bhaixa 5.

M.

madhyāyin 1.
man 3.
vi — (*caus.*) 3.
mantradarçin 3.
mandra 1. ° — 2.
mandrakarshana 2.
mandrasvara 2.
martā 2.
mātri 3. 4.
mānin 3.
mukta 2.
muc
nir — (*pass.*) 1.
mūrttimat 4.
mri 1. 3. 4.
moḍhāvin 3.

Y.

yajanīya 5.
yajamāna 2.
yajna 3.
yatra 2.
yathā 1. 2.
yathāxaram 2.

yad 1. 2. 3. 4. 5.
yam
  pra — 3. 4.
  sampra — 3.
yājna 3.
yājnika 3.
yāvat 4.
yukta 3.
yuj pra 2.— (*pass*) 2.
yoga 3.

R.

ratha 1.
rathantara 2.
rasa 4.
rūpavat 4.
rephasandhi 2.
rohapūrva 2.

L.

labh 5.
Lāngala (*pl.*) 3.
lupta 2.
loka 4.
lopātihāraparoxasamāpādya 2.

V.

vac
  pra — 3.
vacana 3.
° — 3.
vap 3.
vā 2. 3. 5.
vā 1.
vākçavahū 1.
vāc 1.
vāta 1.
°vāpana 4.
Vāyu 1.
vittavat 4.
vitti 3.

√vid 1. 2. 5.
(*caus.*) 3.
vidyā 3.
vināmitapran*a*māmita 2.
vipravāka 2.
visargopagraha 2.
°vīrāsana 4.
v*r*iddha 3.
°— 1.
v*r*iddhāv*r*iddha 3.
v*r*ish*t*ikāma 2.
veda 3.
veditavya 2.
vai 1. 3. 4. 5.
vya*n*jana 2.
— vat 2.
vyāpta 2.
vrata 5.

Ç.

çakyamāna 3.
çanais 1.
√çī 1.
çuddha 1.
°çuçrūshā 4.
çraddhā 3.
çreyas 3.
çrotriya 3.

Sh.

sha*t* 3.
sha*d*bhāga 4.

S.

sa*m*yata 1.
sa*m*v*r*iddhi 1.
sa*ms*r*i*sh*t*a 1.
sa*m*hitā. 1. 2. 3.
° — 1.

saṁhitopanishad (*pl.*) 1.
sat 3.
°sandhi 2.
saptacchandas 5.
samaṇjanavat 1.
samam 1.
samānapurushavacana 3.
°samāpādya 2.
samāvartanīya 2.
samāhita 1.
sampūrṇa 1. 3.
sampraçna 3.
sarasvatī 4.
sarva 1. 2. 3. 4.
sarvajyāni 1.
sarvatra 2. 5.
sarvaparoxa 1.
sarvapratyaxa 1.
sarvavṛiddha 1.
sarvāvṛiddha 1.
saloka 4.
saha 3.
sahasra 5.
°sāmānya 3.
sārasvata 5.
sārdham 3.
sukhībhū 1.
sūrya 2.
° — 2.
sṛi
sampra — (*caus.*) 3.
sev 3.
somapa 4.
somayājin 5.
saushṭhava 2.
stotrīyatama 3.
stobha 2.
sthā 5.
sthānavīrāsana 4.
svara (=*vowel*) 2. °—2.
(=*note*) 2. 3.

svaravat (=*with notes*) 1.
(=*with vowels*) 2.
svarga loka 1.
svargin 4.
svargya 1. 4.

H.

ha 1.
—vai 3.
hava 1.
hi 2. 4.
hira*n*ya 5.
√h*r*i
ud — 4.
hrasvakarsha*n*a 2.

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